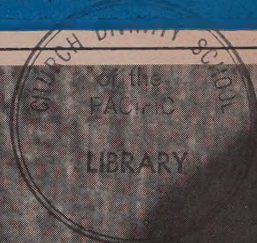


# THE EPISCOPALIAN

DECEMBER, 1964



ELECTING A PRESIDING BISHOP

**Convention '64: Report from St. Louis**



# GENERAL CON

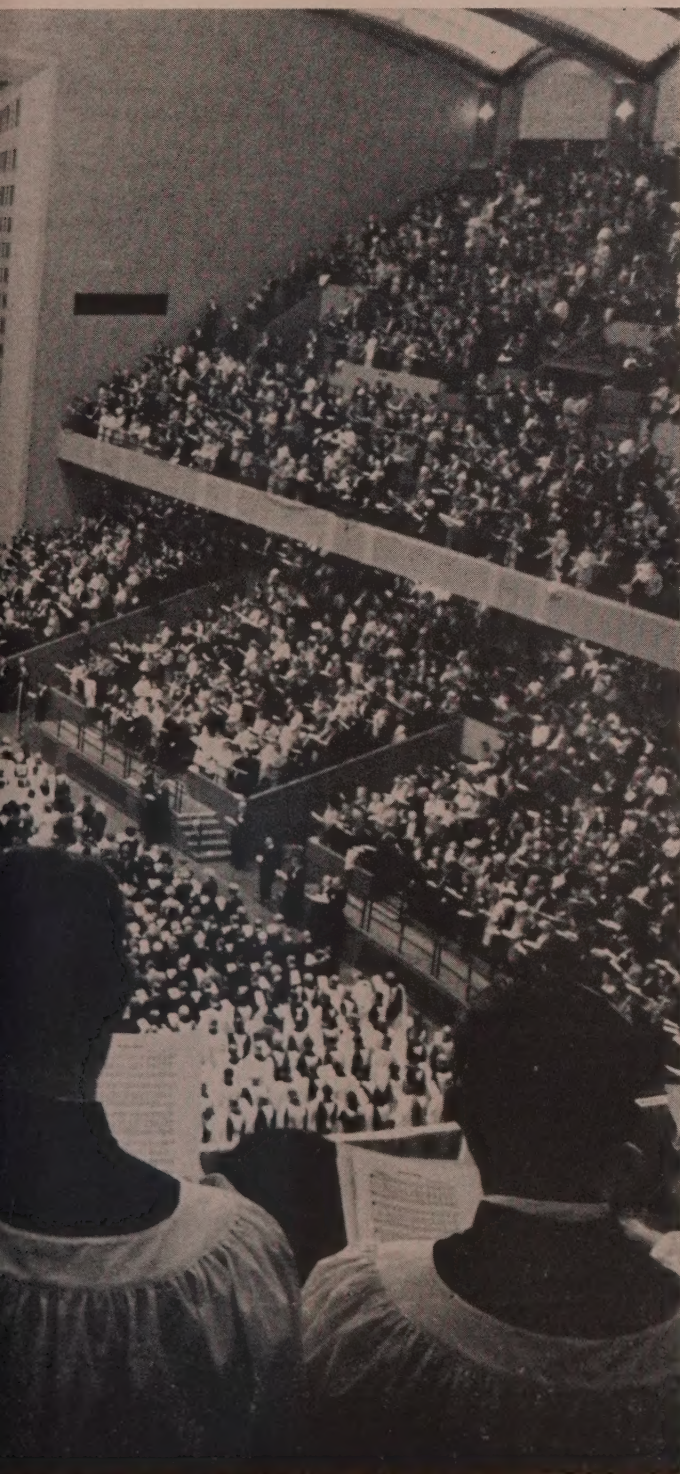


*A worship service of mammoth proportions is the first action of the 61st General Convention meeting in St. Louis as*



# VENTION

# 1964



00 join in Evening Prayer and hear Bishop Lichtenberger's stirring sermon.

As the age-old Mississippi rolls downstream, it flows past the two gleaming shafts of a giant, incomplete arch on the waterfront of St. Louis, Missouri. Marking the city's 200th anniversary, the structure will be known as the "Gateway to the West." Upon completion, it will also serve as a symbol of the community's painful struggle through past decay to future renewal and vitality.

It is fitting that St. Louis was the site of the Episcopal Church's 61st General Convention from October 11-23. For, like the arch, the actions of the Church's governing body gave off occasional flashes of brilliance and promise of things to come, but remained incomplete in several ways. Nevertheless, the achievements of St. Louis '64 were truly important, and the Convention's place in history secure.

If the Detroit General Convention of 1961 is remembered for its actions on Christian unity, this meeting will be known at least for its acceptance of Mutual Responsibility; implementation of it in Brazil and the Caribbean; election of a new Presiding Bishop; and redefinition of the Church's stand on racial equality.

The Opening Service of the 61st General Convention began promptly at 8:00 P.M. on Sunday night, October 11, in the large arena of St. Louis' Kiel Auditorium. First, a procession of some 1,700, including brightly clad bishops, clerical and lay deputies, women of the Church, and distinguished guests, marched down the red-carpeted aisles. Next, the more than 9,000 worshipers joined in the colorful, two-hour rites which officially convened the twelve-day gathering.



## Convention '64

In his sermon, the Rt. Rev. Arthur Lichtenberger, retiring Presiding Bishop of the Church, urged the worshipers to "put aside all romantic illusions about the world we live in" and "to begin where we are and move on. . . . We cannot reverse the flow of time and return to the days when life was much more simple." (*See the November issue for full text.*)

Just before these brave and honest words were being spoken inside the auditorium, more than a hundred Episcopalians marched around the building in silent procession, carrying large, white signs, devoid of word or picture. Sponsored by the Episcopal Society for Cultural and Racial Unity, the march of the "silent signs" indicated that a large segment of the Church waited tensely for the Convention to write its actions.

By ten-thirty on the following morning, Convention business was under way as the 154-member House of Bishops settled down to work. Across the hallway, the 676-member House of Deputies, equally divided between clerical and lay deputies representing the Church's 104 domestic and overseas dioceses and districts, began its labors. Several blocks away in the Gold Room of the Sheraton-Jefferson Hotel, the Women of the Church listened to the first two of five major speakers who addressed them during their nine-day meeting.

"It is well that we equip ourselves with knowledge and techniques for directing change," Dr. Charles V. Willie, professor of sociology and anthropology at Syracuse University, told the women at their opening session, "rather than waste our time resisting it."

In the press room, some 209 reporters, representing the international wire services, prominent weekly news magazines, over fourteen leading daily newspapers, and many diocesan periodicals, awaited the first of the Convention's major actions. Scattered along the waiting tables were sixty rented typewriters, fresh from service at the Republican

and Democratic national conventions. Television and radio crews were setting up their equipment as they scheduled interviews with leading Episcopalians which would later be seen and heard over more than 1,700 stations throughout the country.

At the Convention's official medical center, a doctor treated the first of the 125 patients who were to visit him. The patients included several score with severe headaches, seven or eight with abraded knees, six with sprained ankles, and an unexpected two from Liberia with mild cases of malaria.

Downstairs the initial few hundred of an expected 30,000 visitors began browsing through the extensive exhibition hall. There they found 106 booths and displays featuring a wide variety of such items as vestments, Christian art, stained-glass windows, books, Bibles, bells, cushions, chairs, office equipment, ecclesiastical linens, church building materials, pews, organs, and architecture. Among the most popular attractions were the missionary booths featuring the arts and handicrafts from the Church's overseas jurisdictions. In fact, they became such a part of the Convention's landscape

that when one woman asked, "Can you tell me where to find the ladies' lounge, please?" her companion replied, "Yes, between Taiwan and Okinawa."

Outside, the crisp fall weather remained almost perfect throughout the sessions. A few churchmen and their wives managed to get tickets to the hard-fought World Series games. Others planned excursions to the famed St. Louis botanical gardens and zoo. A few walked along the city's storied waterfront where the old paddle-wheel river boats used to dock. A number sought out the much publicized Gas Light Square, a section of renovated Victorian buildings now utilized for restaurants and music halls with a Gay Nineties flavor.

But, all the while, television reports flashed news of international disturbances, and black headlines screamed the latest charges as the U.S. political campaign reached its final, furious stages. The Church was reminded that it was in the world whether it liked it or not. And the unsettled times seemed to seep through the thick walls of Kiel Auditorium, sending tremors of uneasiness and dispute through the Convention.

Heated debates soon spread through the meeting rooms and corridors of the Convention. The Rt. Rev. James A. Pike, Bishop of California, touched off the first argument when he delivered a sermon at Christ Church Cathedral calling the Doctrine of the Trinity an "earthen vessel" outmoded in modern times. "Many of us feel," said the Bishop, "that it is urgent that we distinguish the treasure from the vessels and that we rethink and restate the unchanging Gospel in terms which are relevant to our day and to the people we would have hear it."

The subject soon switched from theology to politics when New York layman William Stringfellow and 726 other Episcopalians issued a "statement of conscience" rebuking the Republican presidential candidate for "the transparent exploitation of racism among white citizens." Although Mr. Stringfellow

*Continued on page 8*



*The Rt. Rev. John E. Hines, Presiding Bishop-elect, and Mrs. Hines relax momentarily for portrait in St. Louis.*



# A Summary of Actions



*The Church's Mutual Responsibility committee is introduced to Convention by its chairman, Bishop Thomas Wright.*

**The Sixty-First General Convention took action in the following areas:**

## **PRESIDING BISHOP**

**Elected** the Rt. Rev. John E. Hines, Bishop of Texas, to be the twenty-second Presiding Bishop of the Episcopal Church. Bishop Hines, fifty-four, will be installed on January 27, 1965, in the Washington Cathedral.

**Accepted** with deep regret the resignation of the Rt. Rev. Arthur Lichtenberger, current Presiding Bishop, who is retiring because of ill health. Bishop Lichtenberger announced that he will take a post as professor of pastoral theology at Episcopal Theological Seminary, Cambridge, Massachusetts.

## **MUTUAL RESPONSIBILITY**

**Accepted** the Toronto document of the Primates and Metropolitans of the worldwide Anglican Communion entitled, "Mutual Responsibility and Interdependence in the Body of Christ."

**Established** a Mutual Responsibility Commission to stimulate, support, and coordinate responsibility for the implementation of MRI at all levels of the Church. The new commission will take over the duties of the Strategic Advisory Committee and will be composed of six bishops, six presbyters, and twelve lay persons.

**Responded** to the immediate needs of Churches in the Anglican Communion and the Wider Episcopal Fellowship by committing the Episcopal Church in the U.S.A. to voluntary acceptance of projects of "responsible cooperative partnership" totaling \$6,000,000 for the forthcoming triennium. This would be over and above the General Program of the Episcopal Church for 1965, 1966, and 1967.

## **OVERSEAS MISSION**

**Established** the nineteenth autonomous Church in the worldwide Anglican Communion by agreeing with the wishes of the three Missionary Districts of the Episcopal Church in Brazil and

granting them independence as a national Church, the *Igreja Episcopal Brasileira*. The new Church has 45,000 members, 150 congregations, eighty-five clergy, and three bishops.

**Created** a Ninth Province of the Church which includes the Missionary Districts of Central America, Colombia, Cuba, the Dominican Republic, Mexico, Panama Canal Zone, Puerto Rico, and the Virgin Islands. The Missionary District of Haiti is expected to join this cooperative venture of Episcopal jurisdictions in the Caribbean area.

## **GENERAL CHURCH PROGRAM**

**Adopted** a \$40,079,043 General Church Program for the next three years: \$12,777,017 for 1965, \$13,379,351 for 1966, \$13,922,675 for 1967. Major emphasis will be placed on overseas work, urban mission, and theological education, which will receive direct scholarship aid for the first time in the Church's history.

**Reaffirmed** the principle of tithing for all Episcopalians, and



# *A Summary of Actions*

"50-50" giving for all parishes and dioceses.

**Launched** a study to determine the problems of transferring the Church from the so-called diocesan and district "quota system" for underwriting the General Church Program to a "partnership plan," a system of voluntary pledging. If such a plan were adopted by the next General Convention, it would go into effect in 1968.

## EQUALITY

**Affirmed** that racial discrimination, segregation, or exclusion of any person in the human family because of race from the "rites or activities of the Church" was "contrary to the mind of Christ." This clarifies the Church's stand on a wide range of controversial issues including racially mixed marriages. In addition, the resolution commends those who are quiet agents for social change and specifically calls upon all Episcopalians for moral and material support for those of their fellow churchmen who are personally involved in the conflict for open housing, freedom and protection before the law, equal education, and new opportunities in employment.

**Deplored** racism of governments in southern Africa, and voiced support for the Anglican Bishops of the Church of the Province of South Africa for their forthright stand against *apartheid*.

**Heard** the Rev. Martin Luther King, Jr., a few days before he received the Nobel Peace Prize, deliver an address in which he said that "an endless reign of meaningless chaos" will result if a philosophy of nonviolence is not followed in the racial movement.

**Rebuffed** once again a measure which would have allowed Episcopal laywomen to be elected to the House of Deputies. Similar proposals for women to share in the Church's legislative and

policy-making General Convention have been defeated by the Deputies since 1952. The vote, however, was closer this time than ever before, with the clerical order passing the resolution, and the lay order defeating it by six votes. Despite a plea from the Presiding Bishop, the Deputies refused to reconsider their action.

**Urged** all Episcopalians to reject once and for all the charge of deicide against the Jews, to work against all forms of anti-Semitism, and to enter into a positive dialogue with members of the Jewish faith.

**Encouraged** the Church to pay special attention to the problems of the American Indian, especially those in urban areas.

## OTHER SOCIAL CONCERNS

**Voted** for increased participation in the working of the National Council of the Churches of Christ in the U.S.A. as a means of strengthening Christian influence in America and in world society. This action followed a report from the Episcopal Church's Joint Commission on Ecumenical Relations which absolved the NCC of charges brought against it during the Church's last General Convention in Detroit, Michigan. Earlier the House of Deputies had soundly defeated a motion to withdraw from the NCC.

**Issued** a statement assuring the Church's strict neutrality toward all candidates for any and all offices at any level of government. The Convention took this action in an attempt to erase the confusion in the public mind between independent comments made by individual churchmen, and official actions of the Convention. It was triggered specifically by William Stringfellow's "Statement of Conscience," which the New York layman issued in St. Louis, Missouri, at the

height of the Presidential election campaign.

**Made** it clear in another resolution that individuals and unofficial organizations do not speak for the Episcopal Church. Although it affirmed the right of any Episcopalian to freedom of speech, the resolution stated that the Church speaks officially only through various levels of authority: General Convention, the House of Bishops, and the Executive [National] Council.

**Rejected** a resolution stating that Christians ought to obey God rather than men by reacting against laws or social customs which are in basic conflict with the concept of human dignity under God. In part an affirmation of civil disobedience in cases of racial injustice, the motion passed the House of Bishops and the clerical order in the House of Deputies, but was defeated by the lay order. Later the House of Bishops issued a statement of conscience on Christian Obedience in which the Episcopate recognized the right of any persons to work for repeal of unjust laws and, failing this, to disobey them and to participate in peaceful demonstrations (*see page 31*).

**Petitioned** the U.S. Senate to ratify the United Nations' Declaration on Human Rights which denounces genocide, slavery, and forced labor, and proclaims the political rights of women around the world. In addition, the Convention took note that 1965, the twentieth year of UN operations, will be known as International Cooperation Year.

**Reversed** in part an earlier stand by approving private, parochial, or sectarian schools accepting government aid in the provision of standard textbooks, equal bus transportation, programs for training teachers in secular subjects, health and lunch programs, grants for conducting research, and provision of scholarships and loans to college students.



**Commended** the Chicago Urban Training Center and gave top priority to urban work by calling upon Executive [National] Council to provide materials to all dioceses and to set up new pilot urban projects.

## HUMAN AFFAIRS

**Launched** a Christian war on poverty through a statement from the House of Bishops which called poverty "a moral issue to be faced not only in the lives of Christians, but in the corporate behavior of the Church" (see page 30).

**Encouraged** church people to work locally for family planning through public welfare and health agencies.

**Directed** Executive [National] Council to formulate studies and make recommendations to the next General Convention on the Christian understanding of sexual behavior, and to develop training programs for the Church with regard to marriage counseling.

## UNITY

**Approved** a report from the Joint Commission on Approaches to Unity which said that conversations among the representatives of the Episcopal, United Presbyterian, Methodist, United Church of Christ, Evangelical United Brethren, and Disciples of Christ Churches have made substantial progress. Three commissions dealing with ecumenical affairs were then consolidated into one new Joint Commission on Ecumenical Relations.

**Sent** greetings to Pope Paul VI and the Second Vatican Council of the Roman Catholic Church; Dr. Willem Visser 't Hooft, General Secretary of the World Council of Churches; and Ecumenical Patriarch Athenagoras of the Orthodox Church.

**Reaffirmed** interest in a uniform translation of the Bible for use by both Roman Catholics and Protestants.

**Welcomed** three official Roman Catholic observers, the first ever to attend General Convention.

Another first was the visit of the Rev. Thomas F. Zimmerman, General Superintendent, General Council of the Assemblies of God (Pentecostal). Also in attendance were the heads of the three Churches which entered into Communion with the Episcopal Church last Convention: the Most Rev. Isabelo de los Reyes, Jr., Supreme Bishop of the Philippine Independent Church; the Rt. Rev. Santos M. Molina, the Spanish Reformed Church; and the Rt. Rev. Luis C. R. Pereira, Lusitanian Church (Portugal).

**Participated** in an Ecumenical Day during which some 1,800 bishops, clergy, and lay persons from the Convention and the Women's Triennial adjourned their deliberations to visit three different seminaries—one Lutheran, one Roman Catholic, and the third United Church of Christ—in the Greater St. Louis area. There they broke into 105 groups holding ecumenical dialogues with members of the other Churches.

**Passed** a resolution asking for the reorganization of the Joint Council of the Philippine Independent Church and the Episcopal Church. This body will be responsible for the development of program and projects to further mutual cooperation and responsibility of the two Churches in areas of Christian education, stewardship, leadership training, and college work.

**Stipulated** that the first \$15,000 of the Good Friday Offering will go to the Anglican Bishop of Jerusalem and that 15 percent of

the balance will go to the Orthodox Theological Institute in Paris and related undertakings.

**Recommended** for careful study by church groups the New Delhi Unity statement in which the World Council of Churches says that "the unity which is both God's will and his gift to his Church is being made visible..."

**Offered** thanks for the valiant struggle of Christians in the Soviet Union who have maintained their faith despite many hardships and oppressions.

## WORSHIP

**Proclaimed** through a statement issued by the House of Bishops that all bishops and priests must uphold the Catholic faith of the Episcopal Church. This action was stimulated by the Rt. Rev. James A. Pike, Bishop of California, who gave a sermon on the first day of the Convention in which he made several controversial comments on the Doctrine of the Trinity. His fellow bishops claimed that they were not chiding Bishop Pike, but simply making it clear that the Church means the truth which "it expresses in its worship" (see page 31).

**Opened** the way for trial use of new material in the *Prayer Book Studies XVI* by passing the second reading of a measure introduced in the 1961 General Convention. Under the guidance of the Standing Liturgical Commission, parishes and missions are

*Continued on page 52*



*Presiding Bishop-elect Hines (right) congratulates Brazilian bishops after Convention's historic action granting independence to Brazilian Church. Bishops are, from left: Plinio Simões, Edmund Sherrill, and Egmont Kriskhe.*





made it clear that this was a private comment, many felt that the public would think it was an official action of the Convention. A committee launched an investigation, and later a resolution was passed declaring that the General Convention was strictly neutral in matters of partisan politics.

Soon a fresh controversy erupted on the floor of the House of Deputies. The men of the Church were discussing the women of the Church: should the ladies be allowed the right to be elected, voting members of Convention? From the balcony, many women watched grimly as they heard one lay deputy say that he had "nothing against the ladies, but . . .," and then went on to analyze the psychological differences between the men and women. Speaking for the affirmative, a Kansas clergyman asserted that the "Church needs women."

Although a numerical majority of all the deputies apparently agreed with their brother from Kansas, the measure was defeated. This was because of a unique voting method in the House of Deputies. Normally, actions are taken by a simple voice vote or standing majority. But, if requested, the vote must be taken "by orders." This means that a resolution must be carried by a majority in both the clerical and lay orders. Consequently, a numerical minority is able to thwart the will of the majority. This was the case in the vote on women's rights, which was passed by the clerical order, but lost narrowly in the lay order.

Upon hearing of this action by the deputies, Bishop Lichtenberger said that he was "greatly disturbed," and went on to comment that the

deputies seemed "to have an unwillingness to face the fact that the women are of the laity and members of the Body of Christ." Although Presiding Officer Morehouse called for reopening the issue, the deputies refused to reconsider the question.

Ironically, Ecumenical Day, an event dedicated to Christian harmony, took place a few hours later. Since it was a part of the regular program, both Houses, and the Women's Triennial, adjourned for the afternoon of Wednesday, October 14. Some 1,300 Episcopalians climbed aboard buses which formed into separate caravans headed respectively for three local seminaries: Concordia (Missouri Synod Lutheran), Kenrick (Roman Catholic), and Eden (United Church of Christ). Once at their destinations, the Episcopalians joined members of the other Churches and broke into 105 small groups which discussed the relevancy of the Christian Church to the modern world. In the confusion of getting settled, it was not uncommon to hear the groups calling to one another: "We need a Lutheran," or "There are too many Episcopalians in this group" (see page 49).

The next day events seemed to pick up when the St. Louis Cardinals managed the unbelievable and won the Series, setting their hometown wild as tons of torn computer cards, telephone books, stationery, and other forms of impromptu confetti swirled and twirled down upon the streets.

Within the legislative halls, events took on an equally positive note. Indeed, most observers agreed that the Episcopal Church made a giant leap forward when both Houses of

the Convention wholeheartedly accepted the challenge of the Anglican Congress meeting in Toronto, Canada, in 1963 to recognize the interdependence of every Church in the Anglican Communion (see page 12).

### Mutual Responsibility

The resolutions adopted call upon the Episcopal Church to join other Churches in rising above its past insularity, complacency, and defects by undertaking, "without delay," the evaluation and reformation of the Church's response to Mission on individual, parish, diocesan, and national levels. A Mutual Responsibility Commission will be established and will operate under the direction of the Presiding Bishop. In addition, Convention asked that \$6,000,000 be raised on a volunteer basis above and beyond the Episcopal Church's regular, three-year, worldwide program for immediate cooperative work with other Churches in the Anglican Communion and Wider Episcopal Fellowship.

Although the general harmony and good feeling over Mutual Responsibility created one of the high points of Convention, this peak was not destined to last.

Another sharp dispute seemed to be in the making when the House of Bishops voted to "expunge" the word "Protestant" from the name of the Church. Upon reaching the House of Deputies, this ancient point of contention was vigorously debated and defeated in the lay order.

A compromise was suggested, however, which received the approval of both Houses. If this agreement passes a second reading at the next General Convention, a preamble will be added to the Church's constitution stating: "the Protestant Episcopal Church in the United States of America, otherwise known as the Episcopal Church (which name is hereby recognized as also designating the Church). . . ." In other words, it will be properly official to call the Church by either name.

One of the most significant events of the Convention, of course, was the election of a new Presiding



Bishop. Early on Saturday morning during the mid-Convention weekend, a procession of more than 150 vested bishops filed around the corner of Christ Church Cathedral, through the large Gothic portals, and were sealed inside, as television crews set up their equipment and a crowd of interested spectators gathered on the sidewalks. The bishops began with a celebration of the Holy Communion and then considered the five names placed before them by the nominating committee.

On the sixth ballot, the bishops made their choice, but remained in seclusion until the House of Deputies was informed, ratified the decision, and dispatched a delegation from Keil Auditorium several blocks away. When the doors finally swung open, the crowd of several hundred curious onlookers surged forward to find a smiling Bishop Lichtenberger, the retiring Presiding Bishop, arm in arm with the Rt. Rev. John E. Hines, Bishop of Texas, who had just been elected to be the Church's new Presiding Bishop (*see pages 17-21*).

The son of a small-town physician in South Carolina, Bishop Hines was ordained a priest of the Church in 1934 and served in St. Louis and Hannibal, Missouri; Augusta, Georgia; and Houston, Texas, before being consecrated as Bishop Coadjutor of Texas in 1945 when he was thirty-four years of age. Now, at fifty-four, he will be one of the youngest men in Episcopal Church history to serve as the communion's chief pastor and administrative lead-

er. Sighting goals for the Church's future, he singled out Mutual Responsibility, racial justice, a "plunge" into the urban-industrial revolution, and continued efforts toward unity with other Churches.

### An Affirmation

Another of the Convention's achievements with far-reaching effects is the affirmation that "racial discrimination, segregation, or exclusion of any person in the human family because of race from the rites or activities of the Church in any form whatsoever are contrary to the mind of Christ and His Church. . . ."

This measure is interpreted by ecclesiastical experts as a clarification of the Church's stand on racially mixed marriages, interracial congregations, and other significant matters in the area of race relations. Further, the resolution commends those who are agents for social change, and calls upon all churchmen for moral and material support for those fellow Episcopalians who are personally involved in the conflict for open housing, freedom and protection before the law, equal education, and new opportunities in employment.

Along with the news of these Convention accomplishments, news dealers also called out reports of the Chinese Communist nuclear blast, Khrushchev's fall in the U.S.S.R., and Wilson's rise in England. The brief party mood of the city was soon dispelled, and an increased feeling of uneasiness took over.

Yet another, and perhaps the most heated, debate broke out on the floor of the House of Deputies. This occurred when Mr. W. Edward Morgan, a lay deputy from Arizona, introduced a resolution which would have endorsed civil disobedience, especially in cases where racial injustice was embodied in local, state, or national laws. Although the clerical deputies passed this action, the lay order again exercised its veto, amidst considerable tension. Later, the House of Bishops approved a statement of conscience on Christian Obedience in which the Episcopate recognized the right of any persons to work for repeal of unjust laws and—failing this—to disobey them and to participate in peaceful demonstrations (*see page 31*).

When the final piece of legislation was passed and the last debate was over, House of Deputies' President Morehouse told his colleagues, "In general there has been an undercurrent of frustration and dissatisfaction. In this hard year, we have somehow shrunk from making decisions we know we must make. We seemed to want to hide under a haystack." Yet he pointed out that, despite the many controversies, the Convention did take a number of progressive steps. "Our greatest achievement," said Dr. Morehouse, was acceptance of Mutual Responsibility.

Still other important decisions taken by the Convention include the creation of the nineteenth autonomous Church of the Anglican Communion which was shaped from



Six leaders in Episcopal ecumenical activities moderate an open hearing on the National Council of Churches. Convention later overwhelmingly approved continuing membership in Council, but criticized certain Council procedures.



## Convention '64

three former missionary districts in Brazil associated with the Episcopal Church in the U.S.A.; reaffirmation of membership in the National Council of Churches of Christ; the House of Bishops' four major statements on deicide, poverty, the faith, and civil obedience (*see pages 29, 30, and 31*); establishment of a Ninth Province, which includes most of the Church's Caribbean mission area; the statement on which "levels of authority" may speak for the Church; the principle that diocesan and coadjutor bishops may be translated from one jurisdiction to another; acceptance of Spokane as a full-fledged diocese; the renaming of the Church's National Council as the Executive Council; and the adoption of a three-year General Church Program which will cost more than forty million dollars in 1965-67 (*see page 5 for more details*).

Just as the Convention family had such positive moments as the passage of MRI, election of a new Presiding Bishop, and the Ecumenical

Day, it also had its bittersweet times. Such was the case when it said farewell to its friend and chief pastor, the Rt. Rev. Arthur Lichtenberger, retiring Presiding Bishop of the Episcopal Church.

At the opening of the Convention's third joint session, the Lichtenbergers, Florence and Arthur, were honored in word, gift, and song (*see page 22*). Then the Rt. Rev. Nelson Burroughs, Bishop of Ohio, and vice-chairman of the House of Bishops, spoke for the House, saying, "At this moment, I speak for the Bishops of the Church, and the Bishops of the Church speak now for all the people of the Church. And our hearts are full, so full that the words must be few. Too many words would say too little."

As the Convention came to a close, the Bishops of the Church issued their Pastoral Letter. In the Letter they reminded those Episcopalians assembled in St. Louis, and those scattered throughout the nation and world, that it is "turning to the world

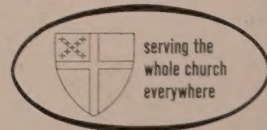
which saves the Church's life from being trivial; for, be it remembered, that whenever we do not act in our communities as we pray, men come to believe that we are not related to life, that faith has no important consequences, and that the Church is not relevant to the world's joys and pain. Once again, 'the Church that lives to itself, will die by itself.'"

The Convention's final gavels fell near noon on Friday, October 23. The bishops and deputies began leaving their meeting halls, descending the stairs, and walking out of Keil Auditorium. Down the streets on the riverfront, the silvery anniversary arch gleamed in the sun, as yet incomplete. But up and down the sidewalks marched the same lines of people who were there at the opening of the St. Louis Convention.

This time the signs they bore were no longer blank. These "pages of history" contained words of some of the Convention's actions, words of accomplishment, words of hope.

—THOMAS LABAR

Your bequest to The  
Episcopal Church Foundation  
will continue your cherished  
ideals on earth - - - serving the  
whole Church everywhere.  
Is there a more meaningful time  
to make your bequest than at  
Christmas?



**The Episcopal Church Foundation:**

815 Second Avenue, New York, N. Y.  
105 South LaSalle Street, Chicago, Ill.



continuing

FORTH and

The Spirit of Missions

Published by the Board of Directors  
of The Episcopalian, Inc., upon au-  
thority of the General Convention of  
the Protestant Episcopal Church in  
the United States of America, Arthur  
Lichtenberger, Presiding Bishop:

ROBERT E. KENYON, JR., President  
JOHN H. LEACH, Vice-President  
ARTHUR Z. GRAY, Secretary  
SAMUEL W. MEEK, Treasurer  
JOSEPH E. BOYLE  
WILLIAM McK. CHAPMAN  
MARGARET COUSINS  
HUGH CURTIS  
L. PHILIP EWALD  
HOWARD HOOVER  
WILLIAM S. LEA  
ELLIOTT ODELL  
THOMAS J. PATTERSON  
JOHN W. REINHARDT  
SAM WELLES

## EDITOR

Henry L. McCorkle

## CONTRIBUTING EDITORS

Malcolm Boyd, Elizabeth Bussing  
Henry Thomas Dolan, John G. Harrell  
Mary Morrison, Martha Moscrip  
Jeannie Willis

## ASSOCIATE EDITORS

Edward T. Dell, Jr., Barbara G. Kremer  
Thomas LaBar, Ruth Malone

## PRODUCTION EDITOR

Emmaretta Wieghart

## COPY EDITOR

Hilda M. Rogers

## ART CONSULTANT

Robert Wood

## PROMOTION DIRECTOR

Donald C. Bolles

**BUSINESS DEPARTMENT:** Louis Windholz,  
business and circulation manager; Walter N.  
Gemmell, advertising director; Edward P.  
Gilbert, production consultant; Marcia Freed-  
man, assistant circulation manager.

# THE EPISCOPALIAN

*A Journal of Contemporary Christianity Serving the Episcopal Church*

## CONTENTS

- 2 General Convention 1964: A special report**  
*by Thomas LaBar*
- 5 General Convention: A summary of actions**
- 12 Mutual Responsibility Begins with Me and You**  
*by Prime F. Osborn*
- 15 What Mutual Responsibility Can Mean to Us**
- 17 Electing a Presiding Bishop**
- 21 Meet Bishop Hines**
- 22 Lichty, We Love You**
- 24 The "Third House"** *by Barbara G. Kremer*
- 28 The Pastoral Letter of the House of Bishops**  
**The Bishops' Statements**  
**On Decide                      On the Faith**  
**On Poverty                    On Christian Obedience**
- 32 When Is Christmas?** *by Marion Chapman Gremmels*
- 35 The Christian Year**
- 36 The Christian Year Calendar**
- 39 Down to the Sea with Gifts** *by Thomas LaBar*
- 44 God's Merciful Demand** *by Arthur Lichtenberger*
- 45 The Spirit of St. Louis**
- 49 Straight Talk in Small Circles** *by Edward T. Dell, Jr.*
- 58 Understanding Our Neighbors** *by Terry Johnson King*
- 62 One for All, Two for Some** *by Malcolm Boyd*

## COLUMNS AND COMMENTS

- 56 Worldscene**
- 58 Books**
- 62 Movies**
- 64 Calendar of Prayer**
- 66 The Episcocats**
- 66 Have and Have Not**
- 67 Educational Directory**
- 69 Calendar**
- 70 Know Your Diocese**

THE COVER: Presiding  
Bishop Lichtenberger smiles  
knowingly as his newly  
elected successor, Bishop John  
E. Hines of Texas, fields a  
tough question at press  
conference following election  
(see pages 17-21).

THE EPISCOPALIAN, December, 1964, Vol. 129, No. 12, published monthly by The Episcopalian, Inc., 1930 Chestnut St., Philadelphia, Pa. 19103. 35¢ a copy, \$3.50 a year; two years, \$6. Foreign postage 75¢ additional per year. Second class postage paid at Washington, D.C., SUBSCRIPTION ORDERS, CHANGE OF ADDRESS, and all other circulation correspondence should be sent to THE EPISCOPALIAN, Box 2122, Philadelphia, Pa. 19103. Allow 6 to 8 weeks for changes; please include old address label and zip code number. ADVERTISING OFFICES: 1930 Chestnut St., Philadelphia, Pa. 19103; MILWAUKEE: R. W. Morey Co., Inc., P.O. Box 177, Elm Grove, Wis. © 1964 by THE EPISCOPALIAN, Inc. No material may be reproduced without written permission. Manuscripts or art submitted should be accompanied by self-addressed envelope and return postage. The publishers assume no responsibility for return of unsolicited material. THE EPISCOPALIAN is a member of the Magazine Publishers Association, the National Diocesan Press, the Associated Church Press, and Religious News Service.



# *Mutual Responsibility begins with* **ME AND YOU**

BY PRIME F. OSBORN

ON MARCH 13, 1964, a twenty-eight-year-old woman, Catherine Genovese, came home to a respectable street in the section of Queens, New York, known as Kew Gardens. She had worked late and arrived on her street at 3 A.M. There are two apartment buildings—the rest of the street consists of one-family homes. Residents include Jews, Roman Catholics, and Protestants. It is a middle-income district.

"She parked her car and started walking—to her death.

"She saw a man lurking near the parking lot. Miss Genovese walked toward a police call box. The man pursued her and stabbed her. She started screaming, 'Oh, my God! Please help me! Please help me!' Somebody threw open a window and a man called out, 'Leave that girl alone!' Other lights went on, other windows were opened. The attacker got into a car and drove away.

"The attacker drove back, got out, and searched for Miss Genovese in back of the apartment building where she had crawled for safety. Again she screamed for help, again lights came on and windows were opened. He stabbed her again and drove away.

"The first attack came at 3:15 o'clock. The first call to the police came at 3:50 o'clock. Police said they arrived within two minutes of the call. Miss Genovese was dead. . . . Thirty-eight persons heard her scream. Thirty-eight persons saw her stabbed. Not one of them came to her rescue.

"When asked why they did not,

one woman said: 'I didn't want my husband to get involved.' One man said, 'I was tired; I went back to bed.' Another said, 'I don't know.'

"And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not; am I my brother's keeper?"

That situation is, in my opinion, the field of Mutual Responsibility.

Before we can really begin to approach the unbelievably tremendous task of discharging our duty to mission, it seems to me that we must start at home. That means that you and I must accept this responsibility and prayerfully and consciously try to discharge it. I believe that mutual responsibility must begin with me.

Is there any doubt but that violence is abroad in our land today?

Is there any doubt but that discord and discontent abound today?

Is there doubt that confusion and unhappiness are prevalent today?

Statistics are not necessary to convince me that these conditions exist. But they do help in determining that these conditions are more

---

*A layman looks at the  
new era of search and  
change facing Chris-  
tians today with  
candor, courage, and  
compassion*

---

abundant today than ever before.

Crimes of violence are increasing at alarming rates; not just in numbers, but in the incidence. The most brutal ones are experiencing the greatest increase.

Juvenile delinquency is growing and is not restricted to the so-called "bad" homes. Your children and mine, or their counterparts, are the delinquents.

I don't know how loneliness is measured, but I am convinced that this, too, is becoming more and more prevalent.

Disturbance can be measured. First admissions to mental hospitals have increased over one-third in the last decade. Furthermore, in 1963, we Americans, abounding in prosperity, spent over \$50,000,000 for tranquilizers. These increases cannot be attributable in whole to better diagnosis or changed treatment methods, either.

These endless examples evidence, among other things, changing concepts.

We no longer admire honesty. To say that a man's word is his bond is to be called "square." And even that is indicative. The word "square" was a good one in years gone by. A man got a square meal or he made a square deal, but now it is a term of derision.

Integrity in all facets of our lives is on the decline.

Little things point to big changes. Today, for instance, it is the accepted practice not to help people stranded on the highway; to flaunt the law; to encourage thoughtless



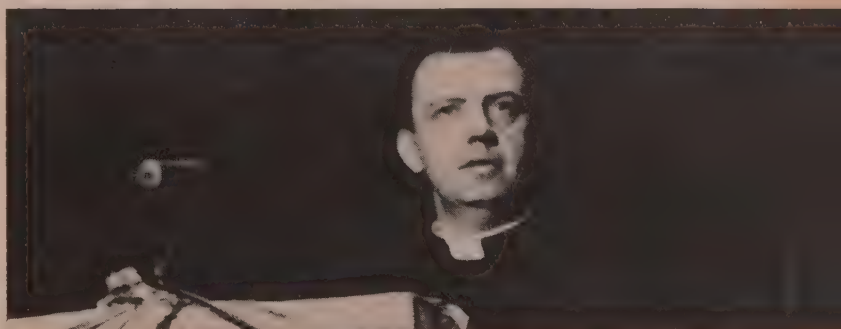
*One of Convention's major highlights was the report of the Mutual Responsibility committee. Here a joint session listens to:*

*Robert Young, Hollywood star and committee member from All Saints, Beverly Hills, Calif., who reads Mutual Responsibility document;*

*Bishop Stephen F. Bayne, Jr., now head of Church's Overseas Department, who explains concept;*

*Bishop Plinio Simões of Southwestern Brazil, who discusses meaning of MRI to those overseas;*

*Prime F. Osborn, Florida lay leader, whose stirring address is adapted into article form on these pages (see page 14).*



civil disobedience; to seek something for nothing; and to put one's own desires above all else.

Are we our brother's keeper? Not only are we *not* our brother's keeper—we just don't give a darn about him. We have lost the concept of Christianity as a way of living. The Christian Church, as we all well know, is losing out as a major factor in the lives of men. As has been said, Christianity is not a way to do certain things, but a certain way to do all things.

I am convinced that God gave man the right and opportunity to let the world go to the devil. The dark ages can return; it is up to us to avoid this.

Is a program of Mutual Responsibility a panacea for this confrontation? Of course not, but the full implication of mutual responsibility taken to its historical and basic end is a complete solution.

Where do I fit in such a program? Where can I help to bring about the response to mission required by our Lord? Well, remember that the light that shines furthest, shines brightest at home.

I am on a vestry. I feel that I must reexamine my participation as a vestryman in an entirely new light.

We have spent hours debating the spending of less than \$100. For the life of me, I cannot remember having spent ten minutes discussing how we might help troubled people right in our own parish.

*Text continued on page 14*



## MRI begins with Me and You

I don't remember having discussed expenditures in the light of our responsibility to our fellow human beings.

We have spent more time on the vestments of the choir than on the needs of our own missionary efforts in foreign lands.

I haven't visited a sick person in our parish in over a year. I have not brought a friend to our church since last summer.

Recently, a daughter of one of our close friends was married. Without doubt, the time spent on the selection of the wedding gown, the music, and the procession was a hundred times greater than the time spent on considering the effect of holy matrimony on the lives of these two persons.

We concern ourselves to great lengths over rubrics, but curtail our concern over dealing with people.

Where, today, are we setting priorities? What comes first in my life? Do I really believe the things I say?

All of us say, "All things come of thee, O Lord." Do we actually believe this? Is my life so conducted that I accept this statement as fact? If all of us actually and actively really believed this—how could there be a question as to tithing? If we tithed—or even if a substantial number of us did—we would have little difficulty in meeting our commitments to mission.

In fact, the way in which most of us give priority to our money is indicative of our beliefs in action. We pay the house rent, the installment on the car, we pay the club bill, and buy groceries and all that—then we say, now let's see what we can give to the Lord out of what is left.

Does this kind of priority coincide with our stated belief—"All things come of thee, O Lord"?

Is it not time that we began conducting our lives in accordance with the beliefs to which we give lip-service commitment? This would be the beginning of real mutual responsibility.

When we reexamine our personal commitment, it naturally follows that

we begin to question the validity of our parish operation, our diocesan operation, and so on.

There are many things in my own parish and in my diocese, as well as in the whole Church, which I do not understand. I do not know whether these activities are responding to the demands of the Christian faith today. We should test our every activity at every level to see that our efforts are in keeping with the current demands of mission—the demands which the living Christ makes on every one of us as Christians.

Once I was involved in a conference which argued the question: "Can you be a Christian alone?" Since none of us is alone, we need not answer this specifically, but we can recognize the import—Christianity deals with people. And we must deal with them in their present-day circumstance.

I know a man in North Carolina who stops by the hospital every morning on the way to work to pick up a list of things that patients had requested. On his way home, he stops again and delivers them. He told me of the great benefit he received from this contact with people facing varying degrees of illness. He learned courage and cheerfulness and a better appreciation of God's graciousness to him. Is not this the exercise of mutual responsibility?

Our faith must be relevant. It

must be relevant today to every facet of our lives, or it has no validity. The lay person has a great responsibility in this area. Only the individual can take his faith to the bedroom upstairs, or to the office, or to the golf club locker-room. The rector cannot take it there for us.

Christianity can exist in business. It does in many business enterprises. A survey by the Harvard Business School reflected, however, an enormous percentage of business leaders who anonymously admitted habitually taking actions which, according to their own standards, were wrong.

Individually, much must be done to make Christianity relevant. And most of us know that we cannot do it by ourselves. Only after we admit that we can do these things only with God's help, can we begin to make progress.

Collectively, we can begin on the same basis. We can start in our own parish. Is it helping people? Are its members responding mutually to each other's current needs?

Do we have a Christian Education program which encourages us to grow in knowledge and love of God?

Do we have an adequate encouragement of a growing prayer life?

It seems to me that no area of parish or diocesan activity should be immune from a relentless search for its relevance to the mission of the Christian faith.

People all over the world and right here in America are frightened. They are afraid of more and more things.

They are afraid that they will not earn enough money;

Afraid they cannot keep up with the Joneses;

Afraid that war will come;

Afraid that the new hat will not look good;

Afraid that the children will not grow into fine adults;

Afraid to speak out when conscience demands it;

Afraid of being lonely;

Afraid of not being loved;

Afraid to admit sin; and probably most of all,

Afraid of death.

Fears constitute the basic problem

---

### About the Author

Prime Francis Osborn III, a member since 1963 of the Executive [National] Council's Home Department, manages to keep three concurrent careers in orbit. He is a lawyer, vice-president and General Counsel of the Atlantic Coast Line Railroad, and an active Episcopal layman who has been deputy to three General Conventions, Laymen's Work leader in the Fourth Province, trustee of Virginia Theological Seminary, and vestryman of his parish, St. Mark's, Jacksonville, Fla.

Reprints of the Osborn article, as well as the Mutual Responsibility committee report on these pages, are available. Send orders to: The Episcopalian, 1930 Chestnut Street, Philadelphia, Pa. 19103. Price: 4¢ each, postpaid (minimum order: ten).



in the minds and hearts of most people. Some assert that all problems of men can be solved by science, government, or education.

This is just not so.

How can science solve the problem of loneliness?

How can education solve the problem of love or lack of it? And the government cannot legislate against death.

The Christian faith and the love of God working through you and me, however, can solve these problems for all men everywhere.

We can no longer look on our largesse as a one-way street. We cannot give money with a sanctimonious feeling of having discharged our responsibility to God. We cannot call on the sick and feel that we have done a great Christian act. We cannot accept the job of teaching a Sunday school class of ten-year-olds and think what a great sacrifice we are making.

All these are good—yes. But it

is only half-way. We must do these things with the heartfelt knowledge that we are receiving as much, if not more, than we are giving.

Recently, I was hospitalized. When I went into the hospital, I tried to keep the information from being known because I did not want my friends to feel that they had to send me flowers and cards. My doctor told me, "You can't do that—you can't deny people the opportunity of expressing love." That sounds strange and inappropriate for me to say. But I can truthfully assert that these were situations where even I could recognize the need for this expression. This was mutually benefiting.

To hear the term Mutual Responsibility is to wonder as to its meaning. To consider it seriously is to recognize our terrible shortcomings.

The beggar, the alcoholic, the lonely widow, the handicapped child, the city bum, the soldier, the criminal, the old second cousin, the traffic

accident victim, the new neighbor, the hungry old man in the hovel, the mayor of the city, the elevator operator, the foreign sailor, the traveler, the stranded family, the unemployed transient, the Japanese farmer, the British coal miner, the unchurched family in the next block, my business associate—all are my responsibility—either personally or collectively. They are my concern. I can only, with God's help, discharge my responsibilities to them on a mutual basis.

We never know the effect our actions will have on others. The story is told of a young man who despaired of life. He was completely despondent and decided to take his life. So he started for the river to drown himself. He said, however, that if he received one word of hope or encouragement, he would not take his life.

There is no end to this story. But I can't help wondering if that young man passed my way. ◀

## What Mutual Responsibility Can Mean to Us



*Early this year the Presiding Bishop appointed a twenty-one-member national committee on Mutual Responsibility, with the Rt. Rev. Thomas H. Wright, Bishop of East Carolina, as chairman. The committee, composed of five bishops, six priests, and ten lay persons, met several times before General Convention. The following article is excerpted from the Committee's official report to General Convention.*

*—The Editors*



THE Committee on Mutual Responsibility was appointed by the Presiding Bishop to consider the summons to "Mutual Responsibility and Interdependence in the Body of Christ" issued to every Church of the Anglican Communion by the Primates and Metropolitans a year ago. We have done so; and we now report our findings.

### Renewal and Reorganization

It is not easy, when one first hears the summons, to realize its full scope. It is a call to a sweeping renewal and reorganization of the life and work of the Church. Fully understood, it says that our Anglican

Church structures, our provinces, our dioceses, our parishes, and our personal lives are inefficiently and aimlessly preoccupied with things that matter very little to either God or man. Because we are Christians, because we are members of the Body of Christ, we have a mission—as individuals, as congregations, as dioceses, as Churches. But our habits of thought and action, our everyday structures and operating procedures, are utterly unsuited to the purposes of God and the needs of mankind today.

"The Church exists to witness, to obey, and to serve. All our planning must be tested by this." These are

the words of the Primates and Metropolitans, addressed to all the people of the Anglican Communion, including us of the Protestant Episcopal Church in the U.S.A. They go on to say:

"We are aware that such a program as we propose, if it is seen in its true size and accepted, will mean the death of much that is familiar about our churches now. It will mean radical change in our priorities—even leading us to share with others at least as much as we spend on ourselves. It means the death of old isolations and inherited attitudes. It means a willingness to

*Continued on page 16*



## SUMMER SESSION FOR AMERICAN CLERGY AND LAITY

**Mansfield College  
Oxford, England**

JULY 10 - AUGUST 1, 1965

Internationally known lecturers  
Wives and families welcome

For illustrated brochure write to:

**The American Secretary  
Mansfield Summer Session**

163 Nassau St., Princeton, N. J.

## TRAVEL ARRANGEMENTS, INC.

784 Broadway  
New York 3, New York  
at 10th Street  
(Stewart House)



• CRUISES • PACKAGED TOURS  
• STUDENT TOURS  
RESERVATIONS FOR AIR, HOTEL  
OR STEAMSHIP

CALL GRamercy 5-1000

World-wide itineraries  
planned to your personal  
individual requirements.

## Help Anglicans in Moslem Persia

A tiny mission diocese in vast Iran serves 2,000 native Anglicans among 20 million Moslems, with courage and success. To grow further, it needs your prayers and support. Find out how you can help; write Iran Diocesan Assn. in USA; Rev. Pitt Willard, Chairman, Emmanuel Episcopal Church, Webster Groves 19, Mo.



craftsmen in faceted  
leaded-stained glass

**PHILLIPS**

STAINED GLASS STUDIO, INC.  
13701 ST. CLAIR AVE.  
CLEVELAND, OHIO 44110

## ALTAR GUILDS

Make your own Altar Linens and Vestments

Fine Irish Linens, Dacron & Cotton  
Threads, Patterns, Transfers, Etc.

FREE SAMPLES

Linens hand-sewn to order

**Mary Fawcett Company**

BOX 325-E, MARBLEHEAD, MASS.

## Spiritual Healing

Healing belongs in the Church

Do you read SHARING, a magazine devoted to spiritual healing, telling what is being done and what you can do to fulfill Christ's command: "Heal the Sick!" Published monthly—16 pages—\$1 for 6 mo., \$2 a year. Send for sample copy.

International Order of St. Luke  
2243 Front Street San Diego 1, Calif.

## What Mutual Responsibility Can Mean to Us

forego many desirable things, in every church."

### Our Means Vs. Our Performance

Mutual responsibility is, in part, a call for money from the members of this Church, for a very simple reason: because we have money—more money, perhaps, than is good for us, while others are in desperate need; and because God requires us to be stewards of the resources He has given us.

Many devoted lay people today are giving less to the parish than they could easily give, because they do not see in the structure and leadership of the parish any great sense of driving purpose to which they might respond. And around them are many less devoted lay people who do not see in the inner-circle parishioners the vision and commitment that might capture the imagination of the uncommitted and enlist them in a great cause. Too often our Church life is a charmed circle of irrelevance, bathed in a dim religious light.

Under such conditions, the normal round of our Church life is theologically unsound and spiritually deadening. These are harsh words; they are not in the document presented to us, but they are your committee's conclusion as we measure our performance against the mission and the means God has given to us.

### A Spiritual Need

Accordingly our need to grow up into mutual responsibility and interdependence is a theological and spiritual need.

Theologically, we cannot tell the world the truth about what the Church is until we begin treating the Church as what it is: the living Body of Christ, in which we are mutually interdependent members; spiritually we cannot grow in the love of God until we begin responsibly to do what He calls us to do and to love those whom He loves.

It is not difficult to find examples of the Church's need for renewal in every aspect of its life:

For example, 50 percent of the newly confirmed disappear without trace within five years of their confirmation.

For example, our program of adult religious instruction barely exists at the parish level, and in most parishes, it is assumed that the priest is the only one who knows enough to teach.

For example, the laymen of the Church are, by and large, either religiously unemployed or assigned to trivial tasks.

In raising our sights to the world-wide communion of which we are a part, in accepting and acting upon our mutual responsibility and interdependence in the Body of Christ, we should not be thinking primarily in terms of a financial campaign, not even in terms of a great advance in overseas missions; rather, we should be thinking of a renewal of the whole life of the Church in joyful obedience to its risen Lord.

### The Response Has Begun

The response of the Church to the call of the Primates and Metropolitan has already begun. Through the Overseas Department of the Executive [National] Council, 191 parishes and 17 dioceses have begun to establish companion relationships with missionaries and dioceses in other parts of our Communion. In addition, about 65 parishes are in a partnership program with parishes of the Philippine Independent Church. The Anglican Executive Officer has made available directories of missionary needs which have been identified and evaluated by the local Anglican Churches themselves. These Churches have made their needs known in a new and profoundly serious invitation to partnership.

The women of the Church, especially through the United Thank Offering, have long anticipated the concept of Mutual Responsibility. During the triennium, through the office of the Anglican Executive Officer, UTO grants have been made for work in Korea, Singapore, and Borneo. In addition, direct UTO



grants have been made to Singapore, Japan, India, the Philippines, Greece, and New Guinea.

Twelve dioceses, acting on their own initiative, have established Departments of World Mission or Committees on Mutual Responsibility and Interdependence. One Province—the 8th—has established a similar department with a full-time executive. Many dioceses have been studying the subject and seeking ways to implement it.

These responses are organized and visible; many unorganized and invisible responses have been made to God's call for renewal of the Church, among the laity, the parish priests, and the bishops.

#### Our Ecumenical Commitment

Beyond the fellowship of full Communion which we possess in the Anglican Communion, we acknowledge a wider ecumenical commitment to all who have been baptized into Christ or call upon His name. In growing into the full meaning of our interdependence and mutual responsibility as Anglicans, we shall not neglect these other commitments as expressed in the World and National Councils of Churches, in world relief and interchurch aid, in warm Church-to-Church relationships. But our concern for our ecumenical commitment need not hold us back from a deeper expression of our common life as Anglicans.

#### Resolutions

There is a series of steps which we believe the General Convention should take: (I) to accept the call to mutual responsibility and interdependence, (II) to establish a Commission charged with stimulating, supporting, and coordinating the Churchwide process of renewal, (III) to respond to the immediate needs of our fellow-members of the Body of Christ.

The financial objectives proposed to meet the immediate needs of the Anglican Communion represent roughly our share of the \$15,000,000 of urgent needs mentioned in the Mutual Responsibility document. It is important to note that

the responsibility and the initiative are put squarely upon the parishes, the dioceses, and the provinces themselves, rather than on an enlarged central budget. The goal is the establishment of truly Church-to-Church, person-to-person relationships across the world. We feel that the best way to achieve this kind of responsible relationship is by encouraging, to the maximum possible degree, the adoption of specific projects by provinces, dioceses, and parishes.

But all this is only a beginning. Since the Anglican Congress, the known needs of the Anglican Communion have already gone far beyond the \$15,000,000 figure, and our capacity to respond has yet to be put to a real test.

And it is only a beginning in another, far deeper sense. What we do with our money is significant primarily as a symbol of what we are doing with our lives. We do not propose that we Episcopalians set a certain price tag on our obedience to mission, and buy ourselves the reputation before God and man of being missionary-minded. Rather, we join in the call for a renewal and deepening of our own faith and hope and charity, looking upon our giving simply as a God-given way of expressing our relationship to Him and to His people here at home as well as across the world.

Renewal includes better training for the laity and better utilization of them in Christ's service; it includes a reorganization of the parish around things that are important to God and man, rather than irrelevant activities; it includes a stronger life of prayer and sacraments, a greater understanding of what it means to be a Christian which will give us a new awareness of the great fact of our baptismal brotherhood with non-Anglican Christians. It involves everything comprehended under the Summary of the Law:

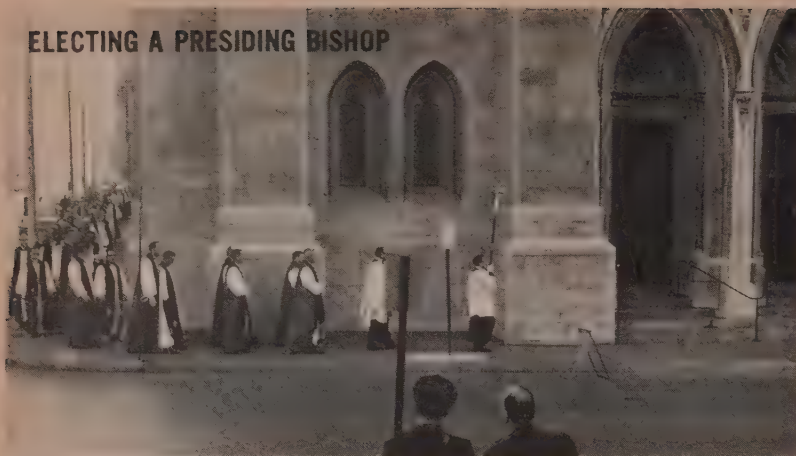
"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

*Halfway through  
Convention, the  
Church's Bishops  
met together in  
solemn conclave.  
Their purpose: to  
set apart one of  
their number for a  
special task . . . . .*





## ELECTING A PRESIDING BISHOP

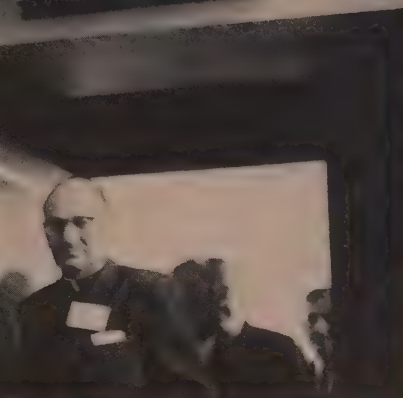


**1.** A crucifer and the Rev. Alexander Rodger, House of Bishops secretary, lead the procession of bishops into Christ Church Cathedral for Holy Communion at 8 a.m. on Saturday.

**2.** Verger Harold Moller shuts the Cathedral doors and locks them. The bishops vote on candidates by secret ballot and remain locked in until deputies accept their choice. ►



**6.** Bishops' Secretary Rodger hands the sealed message to Deputies' Secretary Charles M. Guilbert (right). From here it goes to committee.



**7.** House of Deputies' Committee on Election of Bishops receives the sealed message containing the Presiding Bishop-elect's name. Having approved, they return to deputies.

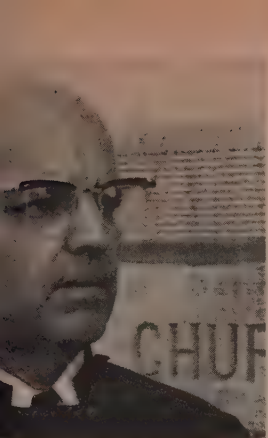


**9.** A committee is appointed to inform the bishops of the deputies' concurrence with election. They walk toward the Cathedral to deliver their message.

**10.** Passing through a crowd outside the still-locked doors of the Cathedral, the committee is admitted to join in escort for the newly elected Presiding Bishop. ►







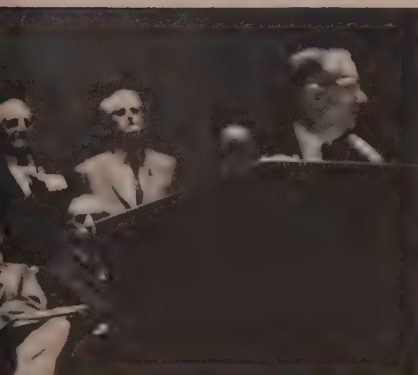
**Christ Cathedral vergier**  
ller, of St. Louis, alerts the  
essenger escort car.



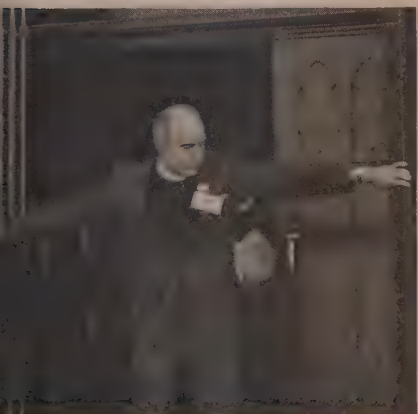
**4. The Very Rev. William H. Mead (right)**  
opens doors for Secretary Rodger, who carries  
elected Bishop's name to House of Deputies  
for their vote.



**5. The police-escorted messenger car that**  
carried Secretary Rodger to the House of Depu-  
ties is driven by Mr. George T. Guernsey III  
(left).



**Deputies President Clifford Morehouse**  
(nt) receives recommendation of the com-  
tee, and calls for closed session of House  
a vote to concur on bishops' choice of new  
iding Bishop.



**Cathedral Dean, the Very Rev. William H.**  
l, opens doors for the happy procession to  
ar.



**12. Escorted by Presiding Bishop Arthur Lichtenberger (center), the Rt. Rev.**  
John E. Hines, Bishop of Texas (left), faces world as the Presiding Bishop-elect.



## ELECTING A PRESIDING BISHOP

**13.** *The future and retiring Presiding Bishops walk along together (right) toward the House of Deputies, surrounded by an escort of deputies and a host of curious and excited Episcopalians.*

**14.** *Deputies President Clifford Morehouse (below, in robe) strides to greet Bishop Hines amid thunderous applause and scurrying lensmen.*







## *Meet Bishop Hines*

The first time anybody ever called John Elbridge Hines "Bishop" was when he was only twelve years old. At a gathering of church people in his hometown of Seneca, South Carolina, he rose after a number of other speakers had taken the floor, and said, "Since I'm the only Episcopalian present, I'll speak for the Church!" He has been speaking for it ever since.

Today, almost any word used to describe the Church's Presiding Bishop-elect smacks of action: the sturdy, wide-smiling Carolinian, whose present home is Houston, Texas, gathered descriptive terms ranging from "dynamic" through "prophetic" and "friendly" to "a happy blend of fighter and conciliator," on the occasion of his election on October 17.

Having come from, as well as produced, a large family, Bishop Hines has discovered important reasons for being a man of action. He grew up as the youngest of seven children, five of them girls and all of them gifted. His father was a country doctor—and an ardent Presbyterian. His mother was an equally ardent Episcopalian. But since Seneca had only a small Episcopal mission which met for services every other week, the children were raised "ecumenically." At one point Dr. Edgar Hines, Sr., served as treasurer for Seneca's Episcopalians because the struggling mission did not have enough members to fill all its offices.

Both John and his older brother originally set out to follow in their father's footsteps. Dr. Edgar Hines, Jr., went on to become one of the nation's leading authorities on vascular diseases—but John was called to the ministry while attending the University of the South. He took his B.D. at Virginia Theological Seminary, and was ordained deacon in 1933, and priest in 1934. That year, at his first curacy in Missouri, he met Miss Helen Orwig, a native of St. Louis and, by coincidence, a woman who shared both the day and the date of his birth—October 8, 1910. Miss Orwig was engaged, as it happened—but "John came along and took care of all that!"

They have five children—four boys, all of whom have John as part of their given names, and a married daughter.

He became Bishop of Texas in 1955, after serving ten years as Bishop Coadjutor.

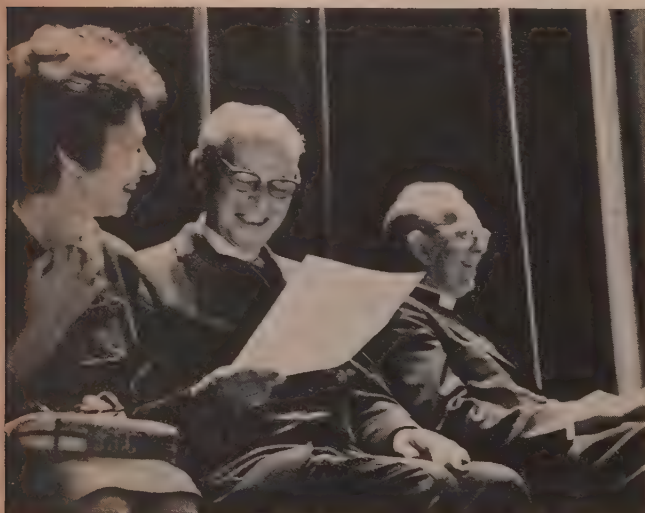
During his tenure in Houston, he has had to contend with every problem at issue before the Church during this difficult decade. He has faced them with a firmness and forthrightness which have earned him national respect. Dealing with the many fears within his flock, he said on one occasion, "Fear is like arsenic. In small doses it can be therapeutic. In large doses it is lethal." His urgings forward, however, have never been uttered without his expressing, at the same time, his abiding love for those who disagreed.







Bexley Hall seminarians sing fraternity song, words of which were written by "Art" Lichtenberger, Kenyon. Class of '23 (far left).



Second of the "completely unauthorized canticles" is an updated musical parody of "The First of All Our Goodly Race."



To the obvious delight of "Lichty and his Lady," the last verse is rousingly rendered by all attending the happy-sad occasion.



The Rt. Rev. Nelson M. Burroughs, Bishop of Ohio, presents "Lichty's Lady" with a bouquet and check for one thousand dollars, a gift from the bishops. She replies she is tempted to spend it phoning each and every one to thank them.



"Lichty" received a gift of \$32,200 "from all the Church all over the world." His simple expression of gratitude concluded moving tribute.



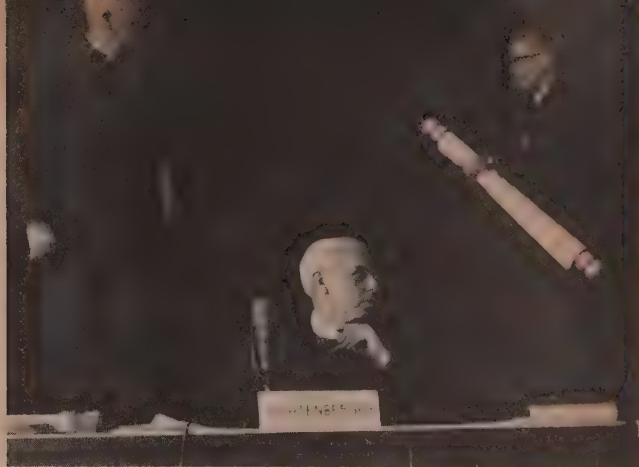
# Lichty We love you

One positively unanimous action was taken at the General Convention in St. Louis—the expression of affection for retiring Presiding Bishop Arthur Lichtenberger and his wife, Florence.

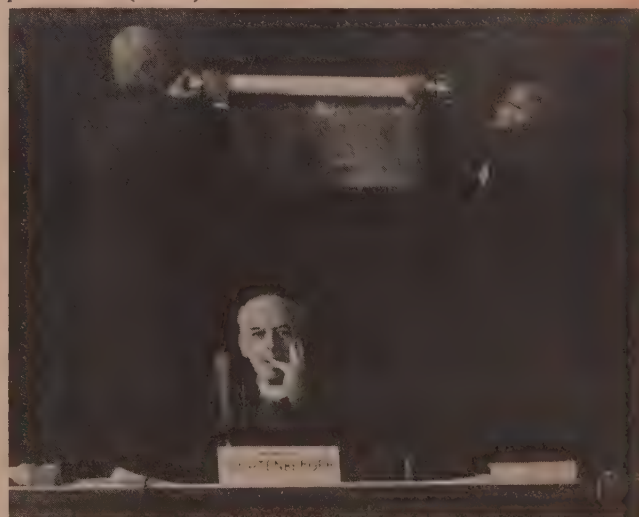
The action began with a brief, unscheduled ceremony just prior to a joint session of the House of Bishops, House of Deputies, and the Women of the Church. The pictures at left clearly show the glowing pleasure of the principals; what doesn't show is that this same joyous warmth radiated from every person attending.

Later, the House of Bishops began their subsequent session with the surprise presentation, shown at right. Both occasions conspicuously combined esteem and honor with shared and loving laughter.

Not least among the contributing factors was Bishop Lichtenberger's evident delight in the admiration and affection shown his wife. One felt that the high spot for him was when Bishop Burroughs, speaking for all the bishops, said to Mrs. Lichtenberger, "Florence, you are the 'other woman' in every bishop's life . . . we each love you in our own special way. . . ."



. . . AND THEN, under the impression that the ceremonies honoring him were completed, Bishop Lichtenberger moves to convene the House of Bishops. But the call to order is not heeded. Apparently, something is going on behind him . . . And indeed there is. The Rt. Rev. Roger Blanchard, Bishop of Southern Ohio (left), and Dean Almus Thorp of Bexley Hall (right) are unrolling a scroll. Bishop Lichtenberger's expression reveals his surprise and merriment, with perhaps a mite of apprehension (below).



To a life-size picture of quarterback Arthur Lichtenberger of Kenyon College fame, the Bishop reacts, "You didn't touch it up." He is assured that it was the touchdowns that really counted.





*"I'd like to speak to the resolution—": Triennial delegates wait their turns, then observe the strict time limit.*

REPORT ON THE WOMEN

## THE "THIRD HOUSE"

BY BARBARA G. KREMER

THE thirty-first Triennial of the Women of the Episcopal Church, held from October 12-20 in St. Louis, Missouri, brought together 482 accredited delegates representing 105 dioceses and missionary districts; ninety-five alternates; officials and representatives of the General Division of Women's Work of the Episcopal Executive [National] Council; professional church workers; leaders of a number of church-affiliated national organizations; and 1,286 visitors. Each of these persons was directly or indirectly involved in the incredible variety of tasks that, in the Episcopal Church, are collectively labeled "women's work."

In nine marathon-like days of discussion, study, report-reading, speech-listening, and parliamentary procedure, these lay persons worked to "recognize how God is working in His changing world of today; to understand the roles and opportunities of women in church and society;

and to learn to respond to the demands which God is placing upon us."

Along with this process of study and critical evaluation of the role of women in the Church, the Triennial delegates were responsible for another major task; to provide, through their decisions concerning specific programs, creative direction for "women's work" during the next three years.

### The Stereotype

By her outward appearance, the "typical" Triennial delegate was not easy to spot; she was a wife, or a mother, or a career woman, or all three. Ages of the delegates—anywhere from the mid-twenties to the mid-sixties—provided no clue, nor did their wardrobes—basic little suits or Oriental frocks or the austere robes of the religious. Not even language reflected a standard—some spoke English, others Spanish or Portuguese or, in the case

of the Taiwan representative, Chinese.

Yet, as the delegates deliberated and passed the resolutions that will result in new actions and approaches, a "stereotype" did emerge: a striking number of the delegates revealed an honest and unabashed concern for finding new ways in which Christian women can understand and advance the mission of the Church. To prepare themselves for the Triennial, these women had done their homework—in the form of studying advance material provided by the General Division of Women's Work, participating in mission study projects, and devoting much effort to understanding the mandates of "Mutual Responsibility and Interdependence."

### The Resolutions

The scope and range of the resolutions produced during the sessions in the Gold Room of St. Louis' Sheraton-Jefferson Hotel indicated



the seriousness of the Triennial's effort. The issues—such as urban work, race relations, family life, ministry to the aging—were some of the most critical of this world's present problems.

Another important focus of the Triennial was on what is called "small-group dynamics." At frequent intervals, the women divided into forty small groups to share ideas, some of which would eventually be presented as suggestions for future Triennials, or as guidelines for future areas of "women's work."

Direction for these discussions was provided by the addresses of four key guest speakers—the Rev. Dr. Massey H. Shepherd, Jr., the Rev. Dr. Daisuke Kitagawa, Dr. Charles V. Willie, and Mrs. Harold C. Kelleran—on the themes, "God Acts," "The Changing World," and "Women in Church and Society."

Perhaps the most shattering observations were contained in the address of Mrs. Kelleran, who is an associate professor of pastoral theology at the Episcopal Theological Seminary in Virginia. "There are many limitations to our exercising our womanliness," she said, "but most of them lie within us." In proving her point, Mrs. Kelleran cited some alarming facts. She said, for example, "We worry about the dropout problem in our public high schools. While figures are hard to come by, the harried admissions committees of colleges know that the highest dropout rate in educational circles is in women college students."

### Response

In a report to the Triennial, church leader Mrs. Cynthia Wedel summarized some of the salient ideas that emerged from the small-group experiences. With characteristic wit, Mrs. Wedel informed the delegates, "You suggested that *you* are ready to face change, and to see the hand of God in it, but that you have very serious doubts about the ability or willingness of many of the women back home to do so."

Mrs. Wedel went on to say, "I sensed a new concern for looking realistically at ourselves as women, and as individual Christians. . . . The winds of change are certainly blowing through the Church today, if *you* are in any sense typical. Over and over again you said, 'Let's go back home and look at our organization for churchwomen. . . . Are we really providing opportunities for

worship, study, fellowship, and action for *all* the women of the Church? What about working women, young mothers, older women, women of different ethnic or economic groups?"

### The Non-Persons

Along with the willingness to face up to their own shortcomings, the Triennial delegates were once again



*A visit by two Presiding Bishops—the incumbent and his newly elected successor—and their wives marked a historic, and memorable, event at the Triennial meeting.*



*Presiding Bishop Lichtenberger and Presiding Officer Sorg exchange warm greetings. Executive Director Frances Young confers*



*Singly, they present amazing variety; together, they are the Women of the Church.*



## The Third House

—as at every General Convention since 1946—presented with the news that Convention's House of Deputies had defeated a proposal to allow women to be seated as lay deputies.

Soon after the negative vote was announced, one Episcopal woman was heard to tell a Negro clergyman, "We want equal rights, too."

Other reactions to the news ranged from anger to hurt to a short-lived impulse, among some younger delegates, actively to protest this latest defeat. Mrs. Harold Sorg, the calm and gracious Presiding Officer of the Triennial, quickly organized these reactions into a suggestion that the delegates apply themselves

to framing constructive steps to overcome the refusal of the laymen in the House of Deputies to admit women to the General Convention as "lay persons."

In outlining some of the suggestions that thus resulted, Mrs. Wedel said, "What has happened here—the action by the House of Deputies and the very strong reaction to it in this Triennial Meeting—makes it clear that the Episcopal Church had better come to grips with this problem. . . . Some of us face constant embarrassment as we hear the attitudes of our Church laughed at around the world. We can rejoice that there are many men in the Church who share our concern. . . . But it will probably be up to us as women to take a good deal of initiative if things are to change."

Some delegates suggested that the Triennial meet at a different time and place than the General Convention, with the possible effect of dramatizing the isolation of Episcopal women. Others, however, felt that not being able to participate in some degree in General Convention would be too great a sacrifice.

Another proposal was for "integrated" study and discussion groups for lay persons at the parish level. And one of the most intriguing suggestions, which undoubtedly will receive very serious consideration in the future, was to change the Triennial of the Women of the Episcopal Church, to the Triennial of the Laity.

"Think what it would mean," Mrs. Wedel said. "to the life of the Church if, in addition to its lay deputies, each diocese and district sent five laymen to meet with us, to share in study and discussion. . . ."

### The Twain Meet

While the Triennial meeting proceeded in the Sheraton-Jefferson Hotel, the General Convention continued at the same time at nearby Kiel Auditorium. Many Triennial delegates, with little time at noon between sessions, skipped lunch to walk to Kiel and keep in touch with day-by-day Convention events. The Triennial delegates also received lively and perceptive reports from General Convention via a procession of sympathetic couriers, many of whom were wives of deputies.

Triennial and General Convention held joint sessions on three occasions: the report of the Executive [National] Council's programs and activities; the presentation of the historic proposal for Episcopal Church entry into a concrete plan for implementing Mutual Responsibility; and the report on the whole Church's program and budget.

### This Dime and That Dollar

The presentation by the Churchwomen of the United Thank Offering was another major Kiel Auditorium event. A dignified and stately celebration of the Holy Communion, including an offertory procession of UTO officers from dioceses and dis-



### The United Thank Offering, 1961-64

**Totals: \$4,790,921.51**

#### Uses of the Offering in 1964-67

Commitments: Women Workers,	
General Church Program	\$1,276,500.00
Training Lay Leaders and Clergy	179,650.00
Education	737,000.00
Urban Work	930,000.00
Rural Work	264,000.00
Special Needs	523,500.00
Grants to be made during Triennium	880,271.51
	<hr/>
	\$4,790,921.51



tricts from Alaska to the Panama Canal Zone to the Philippines to Newark, marked the seventy-fifth anniversary of this unique offering.

The next day, Mrs. Sorg announced the UTO total, a record of \$4,790,921.51. With the announcement she described what motivates this special offering above and beyond the parish pledge. "This coin says 'thank you' for a beautiful day. . . . This coin is a special thanksgiving for a teen-ager who drove too fast, but managed to make it home safely. . . ."

During regular sessions of the Triennial, the women considered and approved plans for using this sizable fund. The grant list covers six pages, and concentrates on projects ranging from scholarships, to urban work, to an item for building repairs at a college in India.

Approved at the St. Louis Triennial was a resolution to devote the United Thank Offering, in the 1967-70 triennium, to projects beyond the General Program budget of the Episcopal Church. Although the UTO was originally intended as a fund for special work that the General Program budget could not support, it has in recent years moved significantly into the General Church Program. In the 1961-64 triennium, for example, the UTO provided more than a million dollars to the General Program budget. In the current 1964-67 triennium, UTO funds in the General Church Program will gradually decrease, until in 1968 the offering will again become a foundation for new work and emergency needs.

### Elections

Election of representatives to the General Division of Women's Work and the Episcopal Executive [National] Council was another major duty of the Triennial delegates. Of the eight women elected as members-at-large of the General Division, three—Mrs. Seaton G. Bailey, Griffin, Georgia; Mrs. John T. Mason, Jr., Haworth, New Jersey; and Mrs. John P. Moulton, Spokane, Washington—will be serving a second

*Continued on page 54*



## Spirit: willing

Legs: useless      Fingers: adept

Arms and shoulders: strong and powerful

Taught by a church-sponsored rehabilitation program, this man is learning a new skill by which he can prevail over his disability and show his human worth. You become a link in the chain he needs to move himself forward when you give generously to the Presiding Bishop's Fund for World Relief.

The Presiding Bishop's Fund for World Relief  
Episcopal Church Center  
815 Second Avenue, New York, N.Y. 10017

*Enclosed is my contribution to provide food, clothing, medical supplies, and rehabilitation programs for those who need them for a better life.*

Name \_\_\_\_\_

Address \_\_\_\_\_

City & State \_\_\_\_\_

(Please make checks payable to: Presiding Bishop's Fund for World Relief)



# LET US BECOME WHAT WE ARE

*The Bishops of the Church call on all of us for understanding, leading to action, at every level of the Church's life.*

Saint Louis, Missouri  
October 23, 1964

*In the Name of the Father, and of the Son, and of the Holy Ghost.*

BRETHREN, at the Anglican Congress in Toronto in 1963, the Archbishop of Canterbury said, "A Church that lives to itself will die by itself," a vivid negative summary of the positive report, "Mutual Responsibility and Interdependence in the Body of Christ." His words, loyal to the thought of Scripture, are the text of this Pastoral Letter.

Since the Church is an organism—the Body of Christ, with many members—any part of the Body, severed from the life-giving whole, will perish spiritually, then physically. Since our Lord said, "I am the Vine, and ye are the branches," we know what happens to a branch severed from the life-giving vine. Since the Holy Spirit is outgoing Love, and sin is self-centeredness—a false isolation—living curved in on oneself, that which lives curved in on itself, will die by itself. "Mutual Responsibility and Interdependence in the Body of Christ" is, thus, a great, old, authoritative, necessarily general, policy principle for the Church, which the general Church and each unique diocese and congregation must apply to its particular circumstances. Against this background, from St. Louis, we speak under three main headings.

## I

First, the Church, by its nature, is a worshipping Body, living to God and not to itself. We are not

self-contained, but a Body open to God's Word in Scripture, singing His praises, confessing sins to Him, and living by His Grace. This living to God is what makes us "a royal priesthood, a holy nation, a peculiar people." This is the source of our inspiration and renewal. If we have not joy, hope, and power from God; if we are not freed by Him from earth's fears, hatreds, divisions, and hopelessness, how can we truly serve? If we are not put to rights by worship, how can God use us to put the world to rights?

We live, then, not to ourselves, but to Christ; praying that the Holy Spirit may give to us wisdom, unity, zeal, and love; praying that we may be what we are, a Body living by God and for God, and never, never, a self-contained club, complacent in success, or filled with worldly despair over adversity. In the brave words of Bishop Lichtenberger, we are "joyful now," serving God with "a quiet mind, a ready will, and a merry heart." "With a joyful heart," said he, "we live hopefully in the world." Without God, we cannot please God; living to ourselves, we perish spiritually by ourselves.

## II

Second, when we face God in worship, He faces us back to the world He created and loves. There are two conversions—one as we turn from self to God; the other as He turns us back to the world. The Creator has a will for His world, and poured forth His love for it in Christ, who taught that the second commandment is like the first. And so the Prayer Book prays in the world, for the world; prays "for



the whole state of Christ's Church," for education, for justice, for government, for the home, for peace, for "all sorts and conditions of men."

It is this turning to the world which saves Church life from being trivial; for, be it remembered, that whenever we do not act in our communities as we pray, men come to believe that we are not related to life, that faith has no important consequences, and that the Church is not relevant to the world's joys and pain. Once again, "the Church that lives to itself will die by itself."

A. The Church, as it lives for God and His world, must consider the new nature of the world, and read aright the signs of the times. Of the many marks of the new age, perhaps the most all-embracing is the massive fact of rapid change, leading us to say that an old person living today has seen more changes in man's daily life than occurred in all previous history. This means not only that the Church, like all institutions, must change in order to preserve itself, but that it is called by God to change in order that it may serve.

If men can travel by jet to the ends of the earth, or within dioceses by superhighway, it is clear that, reading aright the signs of the times, God calls us to a new "Mutual Responsibility and Interdependence in the Body of Christ." Let no man say that this curtails our freedom; for freedom, properly understood, is always social and responsible. The speed of communication of the modern world, then, liberates us to be truer members of the Church universal, to "bear one another's burdens," to die to old and false isolations, and to lose ourselves that we may find ourselves.

The Church is not, by its nature, a series of parishes or dioceses—like marbles on a tray; it is, rather, a world Body, brotherhood, fellowship, through which there moves a common divine Life. Let us see, then, as a great opportunity, that the Hand of God in modern history is pushing us together, and calling us to become what we are. To fail to adapt to new facts, the life, forms, and structures of the Church at all levels (national, diocesan, and parochial) is a form of disobedience, a living to oneself, which receives an observable judgment.

B. All of us are sometimes numbed by the massiveness of the world's problems and needs. In addition to racial tensions, the problems of urbanism, and the threat of nuclear war, we know that half the world goes to bed hungry. But God does not call His creatures to an impossible task; nor, since our circumstances vary, does He ask us primarily to "succeed." He asks of us, rather, loyalty in the station in which we are placed. God has placed us all in subdivisions,

in platoons, of the one human race, and it is in these, and through these, that we are called to learn, grow, and act. Our own spiritual home, subdivision, platoon—call it what you will—is the great inclusive Anglican Communion. We are not disembodied creatures, vaguely looking at an impossible task; we are members of this branch of Christ's Church, with God calling us at our different levels to quite definite local

## ON DEICIDE

The poison of anti-Semitism has causes of a political, national, psychological, social, and economic nature. It has often sought religious justification in the events springing from the crucifixion of Jesus. Anti-Semitism is a direct contradiction of Christian doctrine. Jesus was a Jew, and, since the Christian Church is rooted in Israel, spiritually we are Semites.

The charge of deicide against the Jews is a tragic misunderstanding of the inner significance of the crucifixion. To be sure, Jesus was crucified by *some* Roman soldiers at the instigation of *some* Jews. But this cannot be construed as imputing corporate guilt to every Jew in Jesus' day, much less the Jewish people in subsequent generations. Simple justice alone proclaims the charge of a corporate and inherited curse on the Jewish people to be false.

Furthermore, in the dimension of faith the Christian understands that all men are guilty of the death of Christ, for all have in some manner denied Him; and since the sins that crucified Christ were common human sins, the Christian knows that he himself is guilty. But he rejoices in the words and spirit of his Lord who said for the Roman soldiers and for all responsible for His crucifixion, "Father, forgive them, for they know not what they do."

While the Christian Church, by its nature, proclaims that Christ is the world's Lord and Saviour, and that He works through the Church that all men may be won to him; it also proclaims, as His Body, that every man is to be approached in love, with a recognition of a common need of forgiveness, and rejoicing in truth wherever it appears.

—A statement by the House of Bishops  
to the Church



# The Pastoral Letter of the House of Bishops

## ON POVERTY

On every side the Hand of God as Creator and Lord of history is evident in the explosion of knowledge and technical proficiency which are marks of our society. We stand in awe at the abundance which God has showered upon His created order.

Nonetheless there is still widespread poverty in the world; and in the United States there is a frightening new poverty in the midst of affluence. Since we possess the knowledge and the resources to eliminate such deprivation, this has become a moral issue to be faced not only in the lives of Christians but in the corporate behavior of the Church. We bear responsibility in obedience to the biblical injunction to "love thy neighbor as thyself." The war against poverty is better seen by Christians as a war for the poor. It is a call to compassion, confrontation, and common action. The special emphasis of the Church should be on that continuing deprivation that endangers the soul as well as starves the body.

There are critical questions concerning poverty in terms of complex causes and continuing conditions that have left many without hope for themselves or their children, without power to change their situation. Too many in our society still believe that the poor are somehow unworthy. Certainly there must always be personal initiative and responsibility, but it also should be understood that the rapid expansion of technology and the consequent premium placed upon skills and education have created a situation in which many of limited ability are condemned to live outside the mainstream of our economic life. The solution to this human problem is not to be found simply in the expansion of relief rolls but in an attack upon causes.

Our present perceptions concerning God's poor need to be sharpened. Churches and Christians can do much to promote understanding of the facts; to participate in securing necessary action; to share in organized community projects that hopefully would help to change conditions causing poverty. Moral and spiritual guidance is the special gift of the Church. So the energies and the abilities of our brothers presently economically disadvantaged would be joined to our own that all of God's children might have opportunity to achieve the dignity of abundant life.

—A statement by the House of Bishops  
to the Church

responsibility, Anglican fellowship, and ever-widening ecumenical encounter within the whole company of Christ's people.

### III

Third, because theology should end in action, and great facts should appeal to the will, we ask all the dioceses and congregations of the Church, without exception, to do the following:

1. Since "what we do with our money is significant as a symbol of what we are doing with our lives," join, as your circumstances dictate, in greater support in money and manpower, through old and new channels, to be developed by our Overseas Department and the Executive Council, in cooperation with other Churches of the Anglican Communion. As we ask our people to be responsible stewards of their possessions, let the leaders of the local congregation, the diocese, and the general Church never for a moment forget they, too, are stewards responsible to God for the world mission of the whole Body.

2. Let us study and evaluate the structure and organization of the Church at the level for which we are responsible, and test every activity at every level by the test of mission and service to others. Do our organizations and activities conform to the great purpose of the Church? Are our structures appropriate?

"The Church exists to witness, to obey, and to serve," said the leaders of our world Church; and that means that organizational structure must follow purpose. Every department of the national Church and diocese, every vestry and local organization, must ask itself whether its structure and activities show forth what is really important to God and men. Why, for example, if we have borrowed money for ourselves, do we never think of borrowing for others? And why, when a thousand dollars will build a church in Zululand, and eight thousand dollars double the salaries of twenty-eight priests in Malawi, do we not wrestle with the problem of priorities as we spend so much on ourselves at every level of the Church's life?

3. Let us learn humbly the way to receive, as well as to give, when we enter into deep relationship with other cultures and other churches. It is always a peculiar arrogance to believe that we do not need to receive, that, spiritually, we possess all we need. Surely, if others increase our vision, warm our hearts, and teach us the glory of Christ, that is receiving. If our values are straight, we know that fellowship in Christ is an end in itself, and that what we give materially from our relative abundance is a little thing compared to the fellowship, faith, and new meaning that can light our altars as we truly work and pray "for



the whole state of Christ's Church." "I long to see you," says St. Paul to the Church in Rome; "I want to bring you some spiritual gift to make you strong—rather, that we may be mutually encouraged by each other's faith, both yours and mine."

4. Let us develop every possible channel for communication with our distant brethren in the Anglican Communion, as well as, of course, with our brethren in other parishes in our own diocese. We can do this generally through the *Anglican World*, *The Episcopalian*, and other magazines, and through the guided and specific prayers of the booklet, *Make His Name Glorious*, published by the Forward Movement. We can write to the committee or department in our own diocese concerned with world mission, and ask for ad-

## ON THE FAITH

Whereas, recent theological discussion has raised certain questions of good order in the Church, we affirm that the issue before us is not any specific doctrine. It is primarily the way in which the Christian Faith (which is greater than any of us and into which we as individuals grow) is presented to the world.

As Bishops we are obligated by oath to hold and proclaim that Faith. This House does not have the means of evaluating in detail the manner of each Bishop's or Priest's interpretation of the Faith. Nor do we deny—indeed we affirm—the importance of relating the Christian Faith to the growth of human thought and knowledge, and the part that individuals play in this process.

However, this House is concerned that in the public presentation of the Faith, no Bishop, or Priest, either in what he says, or in the manner in which he says it, denies the Catholic Faith, or implies that the Church does not mean the truth which it expresses in its worship. For us the criterion of what constitutes the Christian Faith is the corporate consciousness of the Body guided by the Spirit down the ages, in preference to the necessarily limited views of any man or generation, living or dead.

—A statement by the House of Bishops  
to the Church

## ON CHRISTIAN OBEDIENCE

Christian teaching holds that civil authority is given by God to provide order in human society, and that just human law is a reflection of immutable divine law which man did not devise. Under all normal circumstances, therefore, Christians obey the civil law, seeing in it the will of God. Yet it must be recognized that laws exist which deny these eternal and immutable laws. In such circumstances the Church and its members, faithful to Scripture, reserve the right to obey God rather than man.

Thus, the Church recognizes the rights of any persons to urge the repeal of unjust laws by all lawful means, including participation in *peaceful* demonstrations. If and when the means of legal recourse have been exhausted or are demonstrably inadequate, the Church recognizes the right of all persons, for reasons of informed conscience, to disobey such laws, so long as such persons:

- a) accept the just penalty for their action.
- b) carry out their protest in a non-violent manner.
- c) exercise severe restraint in using this privilege of conscience, because of the danger of lawlessness attendant thereto.

Before Christians participate in such actions, they should seek the will of God in prayer and the counsel of their fellow Christians.

—A statement by the House of Bishops  
to the Church

vice on a particular relationship we can build with far-off people.

Already this great movement has begun. Seventeen dioceses and 191 parishes have established companion relationships with missionaries and dioceses in other parts of our Communion. Sixty-five parishes are in a partnership program with parishes of the Philippine Independent Church. Twelve dioceses have established departments of world mission or committees on mutual responsibility. Already the gifts of the United Thank Offering have gone to the ends of the earth. This letter requests that, without exception, we begin these new relationships, opening our hearts that new Life may flow in.

It is true that a Church, living to itself, will die by itself. But it is also true that, if we live for others, we will be blessed in both obvious and subtle ways by the Servant Lord of the Church.



# When Is Christmas?

BY MARION CHAPMAN GREMMELS

IF CHRISTIANS have one thing in common, it is that all of them celebrate Christmas. And if they have a second thing in common, it is that almost all of them celebrate Christmas too soon.

What happened to me last year is typical. My neighbor Carol phoned on the morning of December 9. "Hi!" she said cheerfully. "Jane and I are giving a Christmas coffee on Thursday. We do hope you can come. Any time between two and four."

"Thursday? Oh, I'm sorry, Carol, but I have a meeting on Thursday afternoon." I hoped I didn't sound as relieved as I felt.

We chatted a minute. I wanted to show her that I wasn't rejecting *her*, even though I was rejecting her invitation to a Christmas party on December 9. Just when, I wondered wryly, *is* Christmas? Why do dedicated Christians such as Carol and Jane feel that they have to join the merchants and conform to the Christmas rush?

Ancient Christians invented an antidote for secular December madness. The antidote was called Advent, a word meaning "coming." As early as 700 A.D., Christians observed Advent during the four weeks preceding Christmas as a time of preparation for the coming of Christ.

Many communions still observe the season of Advent. Some do not. But all churches and all Christians seem to agree that a time of preparation for Christmas is necessary and

proper—whether they call that time Advent or not.

Of course, everyone prepares for Christmas—even many non-Christians. Everyone dashes through December, buying presents, wrapping them lavishly, erecting Christmas trees, decorating the house, baking cookies and breads, making plum puddings and fruit cakes, caroling for shut-ins, entertaining, going to parties, wrapping duty presents for all the community servants, going to club and church Christmas parties. December is a crush of things to do for Christmas.

That is preparation, of course. But is it the kind of preparation that makes you eager to start a twelve-day celebration of Christ's coming? Or is it the kind of preparation that leaves you too groggy to glimpse the true beauty of Christmas? Many Christians creep into bed on the night of December 25, feeling vastly relieved because it's all over—when it has only just begun.

Advent is the antidote to the surfeit of pre-Christmas gluttony, and not a partying kind of preparation. Advent helps you come to Christmas eager to discover the deep meaning of it. Advent helps you enter the Christmas season, ready to understand and appreciate.

If it is observed as intended, Advent is a time of looking backward and forward. Christians look back toward Christ's coming as a baby in Bethlehem. And they look forward to His Second Coming. As they con-

centrate on the meaning and implications of His birth and His coming again, they become more acutely aware of His coming into their lives every day.

That is really what bothered me about Carol's invitation to a Christmas coffee during Advent. She was asking me to *celebrate* Christmas during the time when I should have been *preparing* for Christmas.

It is impossible to flit from party to party while searching for the glory of Christmas. It is impossible to whirl in gay celebration while quietly, tranquilly considering what the coming of Christ will mean. To discover the real joy of Christmas, Christians must create times of tranquillity, and must eliminate Christmas celebrations during Advent. They will still have all the glitter and gaiety when they celebrate during the twelve days of Christmas—from December 25 through January 5.

Several traditions and innovations can help prop up a resolution to save Christmas for Christmas.

A good way to start is to keep the trappings of Christmas hidden until just before Christmas. An old English custom is a good crutch when the children plead for a Christmas tree early in December and point out that Bobby's tree is up—and Janie's and Gretchen's and Steve's. The English tradition forbids taking the tree or greens or holly or

*Text continued on page 34*





## When Is Christmas?

the yule log into the house before December 24. Then all yule-greenery must be removed and burned in the great Twelfth-night fire.

Of course, Christians do have to prepare physically, too. We aren't descendants of Scrooge—quite the opposite. Many physical tasks can be shaped into teaching devices, inspiring the family to think, as they work together, about the coming of Christ.

Christmas baking makes a good family project. English families, for instance, stir up their plum puddings on "Stir-up Sunday," the Sunday before Advent. It is called "Stir-up Sunday" because the special prayer always used that day begins, "Stir up, we beseech thee, O Lord." When that phrase is repeated in church, it becomes a sort of Reveille. Families rush home to stir up their plum puddings. Everyone grinds the suet and bread crumbs and stirs the batter. Sometimes they stir in a thimble or a penny or some other good-luck token. "Stir-up Sunday" sounds the keynote for Advent because the time of preparation is a time of stirring up lazy consciences and sluggish attitudes about living. This is the time each person should ask himself whether he would be prepared to come face to face with Christ on Christmas Day.

Advent is also a fine time to capture a child's imagination and interest. Children enjoy using an Advent wreath during family worship. Traditionally, of course, wreaths are made of evergreens because the ever-greenness symbolizes continuing life. Four white candles are spaced around the Advent wreath. It is suspended flat or placed on a table, not hung against a wall.

The first candle is lit for each worship time during the first week in Advent. The first two candles are lit each time the second week and so on until all four candles blaze with brightness during the fourth week. A child feels that he is an important part of the worship when he is permitted to snuff the candles with a candle snuffer at the end of the family service.

This year, we plan to snip bits from our trees on the first Sunday in Advent and make our own wreath. We shall arrange the snips on the donut-shaped drip pan that catches the overflow from pies as they bake. It should make a good foundation for a wreath. We shall place the wreath in the middle of the kitchen table and, whenever necessary, we can lift the whole wreath and candles off the table easily. As the greens dry and become a potential fire hazard, we can step out the front door and snip a new wreath.

The family manger scene can make another excellent teaching device during Advent. Of course, it is used a little differently. Unpack the crèche on the first Sunday in Advent and place the stable in a prominent place. But put the figures and the animals back into the box. During Advent the empty stable will illustrate how empty and alone everyone was before Christ was born.

At our house, we unpack the figures of Mary and Joseph six days before Christmas because we have six rooms in our house. The figures are placed in the room farthest from the stable. We imagine that Mary and Joseph are starting from Nazareth on their journey. Each morning the children take the figures into the next room. As Christmas approaches, the figures move closer and closer to the empty stable.

On Christmas Eve, Mary and Joseph arrive at the stable. After church that evening, we place the figure of the baby in the manger and put the shepherds and sheep outside.

On Christmas morning the three Wise Men start their journey in the sixth room away from the stable. Because their journey is longer, we devise different places within each room for them to stop each day. They arrive at the stable on January 6, Epiphany.

Our crèche is very inexpensive. The stable is a breadbasket, turned on its side. The figures are made from spools of thread glued together—pink or beige thread for faces and various colors of bright-colored thread for bodies. The figures are

dressed in scraps of cloth and bits of paper. The sheep wobbles on its pipe-cleaner legs whenever the children stroke its cotton-batting back.

As the Christian family goes through Advent, resisting secular temptations to celebrate Christmas too soon and concentrating on total preparation for the twelve days of Christmas, they discover ever-new facets of the Christian message. Naturally, they expect the Church to reinforce their emphasis on spiritual preparation.

Unfortunately, most Christian families will be disappointed.

Churches are as giddy with premature Christmas frivolity as Macy's. For instance, when does your church put up its Christmas tree? How many church-related Christmas parties are scheduled before December 25? When will your Sunday school give its Christmas pageant? When do you start singing Christmas carols in your church?

The twelve days of Christmas should be the gala days at your church as well as in all Christian homes. That's the time of Christmas. That's when Christians ought to celebrate.

December 28, for example, is Holy Innocents Day, a time traditionally set aside to remember the babies slain by King Herod when he attempted to murder the infant Jesus. Holy Innocents is a natural children's day—a perfect day for the Sunday school's pageant of the Nativity. And it is a day untainted by secularism. Think what a ringing retelling of the Nativity it would be if every church school presented a pageant that same day.

Only as we Christians save Christmas for Christmas and prepare ourselves really to see and hear during Advent, will we perceive the glowing truth. Resisting the merriment of premature celebrating is not easy, especially when a friend offers an invitation or a child begs for baubles.

But we don't have to give up the gaiety. We do have to realize that Advent comes first. Then we will truly see the glory and joy of Christmas. ◀



# The Christian Year

**F**OUR years ago we published the first of our Christian Year calendars. What began as an experiment has now become a tradition. Each year we work to improve the calendar—its appearance, its readability, and its utility. And each year it finds a place on more and more church bulletin boards, in more and more Sunday school rooms, and in more and more homes.

The calendar has the definite purpose of showing us the whole of the Church Year, with the seasons appropriately colored. Although many parishes and cathedrals use variations, these are the basic seasonal colors.

The calendar also has the purpose of reminding us that Christianity is no Sunday-only matter. Although the Second Office of Instruction tells us that it is our "bounden duty . . . to worship God every Sunday in his Church," the tables in the front of the Prayer Book explicitly establish that there are other days to be observed as well. These lists of Feasts and Fasts considerably enlarge the number of occasions when it is also our "bounden duty . . . to worship God in his Church." Thus, this calendar might well be called the Prayer Book Calendar of the Church Year.

We begin by wishing you all a Happy New Year four weeks before Christmas. This is when our Christian Year actually begins, with the season of Advent—a four-Sunday period of preparation for Christmas.

**Advent** has, as any New Year should, three aspects: past, present, and future. It looks backward to the historical fact of Christ's coming and prepares for the commemoration of that event. It looks into our hearts today and prepares us for His continuous coming into our lives. It looks forward to His second coming and sets our gaze on the end for which all Creation is designed. The chief figure of Advent is John the Baptist, who came to prepare the way for the Lord.

Advent always begins on the Sunday nearest St. Andrew's Day, November 30, not because it has any relation to St. Andrew, but because this timing makes a season of our Sundays before Christmas.

Probably most people think of **Christmas** as a day, in spite of the revival of the song about the "Twelve Days of Christmas." Christmas is a season—a lost season. In our commercial culture Christmas decorations go up and Christmas music begins to be played around Thanksgiving. The result is that we have our Christmas during Advent and consequently lose both seasons. Christmas is psychologically ended by the time December 25 arrives, and the twelve-day period originally set aside for the commemoration of the Lord's birth sinks into a postholiday vacuum.

The third season of the Christian Year is **Epiphany**, which begins on January 6. This commemorates the first time anyone became aware that Jesus was a universal, not an exclusively Judaistic, Savior. We call the occasion of this recognition Epiphany or "showing," by which we mean His manifestation to the Gentiles. As symbols of the first Gentiles to grasp the Lord's worldwide significance, we use the Magi, the "Wise Men" who came from the East following a star.

Sometimes Epiphany is called "Old Christmas." This is because for many years, in the East, Epiphany included the Nativity. Most Eastern Orthodox Churches still celebrate Christmas Day on January 7.

The Christian Year divides into two main sections, almost equal in length. The first half, **Advent** through **Ascensiontide**, deals with the life of our Lord. **Advent** prepares for His coming; **Christmas** commemorates His birth; **Epiphany** celebrates the recognition of Jesus as the universal Savior; **Pre-Lent** prepares for **Lent**, which remembers His forty-day fast in the wilderness and His passion and death during **Passiontide**; **Easter** deals not only with His Resurrection, but also with the forty days He spent with His disciples afterward; **Ascensiontide** commemorates His physical return to Heaven.

Ten days after Ascension, the second half of the Year begins with **Whitsuntide** or Pentecost, which marks the beginning of the Christian Church. The Year then proceeds into the long **Trinity** season (about twenty-six weeks), which is the only season named for a doctrine. In Trinity we are symbolizing the long period of the Church's life under the guidance of the Holy Ghost, leading up to that final Advent when time shall cease.

SUN MON TUE WED THU FRI SAT

ADVENT

29 1st SUNDAY IN ADVENT	30 ST ANDREW	1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20 4th SUNDAY IN ADVENT	21 ST THOMAS	22	23	24	EMBER DAY	EMBER DAY

CHRISTMAS TIDE

27 ST JOHN EVANGELIST	28 ST MICHAEL AND ST GIBBON	29	30	31	1	2
3	4	5	CIRCUMCISION (OCTAVE)	25 CHRISTMAS	26 ST STEPHEN	

EPIPHANY

10	11	12	13	6	7	8	9		
1ST SUNDAY AFTER EPIPHANY			OCTAVE	EPHANY					
17	18	19	20	21	22	23	14	15	16
2nd SUNDAY AFTER EPIPHANY									
24	25	26	27	28	29	30			
3rd SUNDAY AFTER EPIPHANY									
31	1	2	3	4	5	6			
4th SUNDAY AFTER EPIPHANY		PURIFICATION							
7	8	9	10	11	12	13			
5th SUNDAY AFTER EPIPHANY									

PRE-LENT

THE EPISCOPALIAN

CALENDAR FOR

THE CHRISTIAN YEAR  
1964-1965

SUN MON TUE WED THU FRI SAT

ASCENSION TIDE

30 SUNDAY AFTER ASCENSION	31	1	2	3	4	5
6 WHIT SUNDAY	7 WHITSUN MONDAY	8 WHITSUN TUESDAY	9 EMBER DAY	10	11 EMBER DAY	12 EMBER DAY

WHITSUNTIDE

TRINITY

13 TRINITY SUNDAY	14 ST. BARNABAS	15	16	17	18	19
20 1st SUNDAY AFTER TRINITY	21	22	23	24 ST JOHN BAPTIST	25	26
27 2d SUNDAY AFTER TRINITY	28	29 ST PETER	30	1	2	3
4 3d SUNDAY AFTER TRINITY	5	6	7	8	9	10
11 INDEPENDENCE DAY	12	13	14	15	16	17
18 4th SUNDAY AFTER TRINITY	19	20	21	22	23	24
25 5th SUNDAY AFTER TRINITY	26	27	28	29	30	31





# Seabury

books you will enjoy sharing with  
those on your Christmas gift list



## Prayer books

Handsomely bound with gold cross and stamping on the spine, printed in clear, easy-to-read type, with gold edges, and silk ribbon markers.

**Prayer Book**, pew size, Thintext paper, bound in pin grain, limp leather.

**Black** #3222 \$6.00

**Red** #3223 \$6.50

**Prayer Book**, pew size, 100% rag India paper, bound in morocco with gold inner border.

**Black** #3232x \$ 9.50

**Red** #3233x \$10.00

**Combination Prayer Book and Hymnal**, pew size, Thintext paper, bound in fabricoid.

**Black** #3251 \$8.00

**Red** #3253 \$8.50

**Combination Prayer Book and Hymnal**, pew size, 100% rag India paper, bound in pin grain leather.

**Black** #3262x \$11.50

**Red** #3263x \$12.00

**Combination Prayer Book and Hymnal**, pew size, Thintext paper, bound in fine oasis goatskin, edgeline.

**Green** #3279 \$12.50



## Books for the layman

### THE DAY IS AT HAND

The Rt. Rev. Arthur Lichtenberger

A hopeful, joyous statement of faith for our time, by the Presiding Bishop of the Episcopal Church. The author—pastor, missionary, teacher, ecumenical leader—makes a simple but profound appeal to all churchmen to live *now*, in the mainstream of the everyday world. *A Living Church Book Club Selection.* \$3.00

### A LAYMAN LOOKS AT THE CHURCH

Clifford P. Morehouse

Frank guidelines for more effective personal participation by every layman in the life and work of the Church. A moving and effective record of Mr. Morehouse's own service and leadership. He is vice-president of Morehouse-Barlow Company and President of the House of Deputies of the General Convention. *An Episcopal Book Club Selection.* \$3.50

### THE CLIMATE OF FAITH IN MODERN LITERATURE

Edited by Nathan A. Scott, Jr.

An intense critical and theological examination of modern fiction, poetry, and drama by ten distinguished scholars. Both "secular" and avowedly religious works are assessed. Contributors are Nathan A. Scott, Jr., John Krumm, W. Moelwyn Merchant, Ralph Harper, Paul Elmen, Kay Baxter, E. Martin Browne, Ralph Mills, Martin Jarrett-Kerr, and Chad Walsh. \$5.95

### INTRODUCTION TO THEOLOGY

Marianne H. Micks

A comprehensive survey of the historical development of theology and theological issues from New Testament times to the present day. Authoritative, and invitingly written for the general reader as well as the student or clergyman. \$4.95

### THE HANDBOOK OF BIBLICAL PERSONALITIES

George M. Alexander

An A to Z listing of the principal characters in the Bible with references to biblical passages where the characters appear; also with adequate description and discussion to identify the person and his role in the Bible narrative. \$5.75

## CHURCH GROUNDS AND GARDENS

Nancy Wilds

With this first complete handbook, anyone can create inspiring gardens—chapel garden, an informal planting, St. Francis garden, retreat corner—for church or home grounds in any part of the country. Includes descriptive lists of plants and trees; flowers associated with Jesus, the Saints, and the liturgical seasons; flowers symbolic of virtues; colors and blooming seasons. Attractive paperback format, illustrated. \$2.95

## Books for Young Readers

### GOD THE CREATOR

Agnes E. Hickson

Living creatures of today, the development of life in prehistoric times, the stars, planets, and moons are discussed and accurately illustrated in full color to emphasize our beliefs about God, the maker of heaven and earth. Paperback, \$1.50

### OUR PRAYERS AND PRAISE

The beautiful version of the Prayer Book for children. Contains Morning Prayer, Holy Communion, and the Collects in large type with explanatory notes by Massey H. Shepherd, Jr. and Robert N. Rodenmayer. Illustrated. \$2.95

In gold slip case, \$4.00

### THE CHURCH GROWS

Drusilla McGowen

The history of the early Church presented in an exciting book about young Christians of the second century encountering the pagan Roman Empire. Paperback, \$2.00

### A BOY'S PRAYER BOOK

### A GIRL'S PRAYER BOOK

Compiled by John W. Suter and Anne W. House. Nearly 200 prayers especially suited to the needs and interests of boys and girls. Ages 9 up. Each, \$1.75

### MORE THAN WORDS

This excellent reference book is also invaluable to parents and teachers. It explains more than 125 church, biblical, and religious words and phrases that every churchman should know. \$2.00

At your bookstore

THE SEABURY PRESS 815 Second Avenue, New York, N. Y. 10017



# DOWN TO THE SEA WITH GIFTS



*A remarkable team has sent the Christmas spirit around  
the world thousands of times in the past twenty years.*

ON CHRISTMAS DAY one year ago, a rust-specked freighter plowed through the torrid waters of the Bay of Bengal, bound from the port of New York to Madras, India. At the sound of the ship's bell, the crew began to gather on deck, expecting some kind of routine assignment. To their surprise, the captain handed each man a brightly wrapped Christmas present. Said one old salt, as he uncovered a heavy hand-knit sweater and held it up to the blazing sun, "Just what I've always wanted." As his mates responded with delighted guffaws, he retorted, "Don't laugh—it is just what I wanted. Remember, we go home by way of the North Atlantic."

Aboard scores of other vessels plying the seven seas that day, similar scenes were taking place. Thousands of sailors joked and called out to each other in English and a myriad of other languages—Greek, Dutch, Japanese, Swedish—as they opened identically packaged gift boxes. Some found sweaters; others, beautifully hand-knit scarves; still others, thick, warm pairs of socks

or caps of pure wool. All of them found cards, wishing them a Merry Christmas, from the churchwomen who did the knitting.

Within days after that final bit of gay paper had disappeared, the originators of this Christmas at sea began knitting again. By New Year's Day some 2,500 women, most of them Episcopalians, were at work in villages as small as Tupper Lake, New York, and cities as large as Los Angeles, California. In forty-six states across the U.S.A. these past eleven months, they have turned well over two tons of pure wool yarn into presents for sailors around the world for Christmas, 1964.

Once the final knit-one-purl-two is hooked into place, the knitters mail their work off to the Seamen's Church Institute, a venerable Episcopal establishment that has been aiding sailors in the New York waterfront area for the past 130 years. There, at 25 South Street, on the fifth floor, approximately 200 additional volunteers—some from as

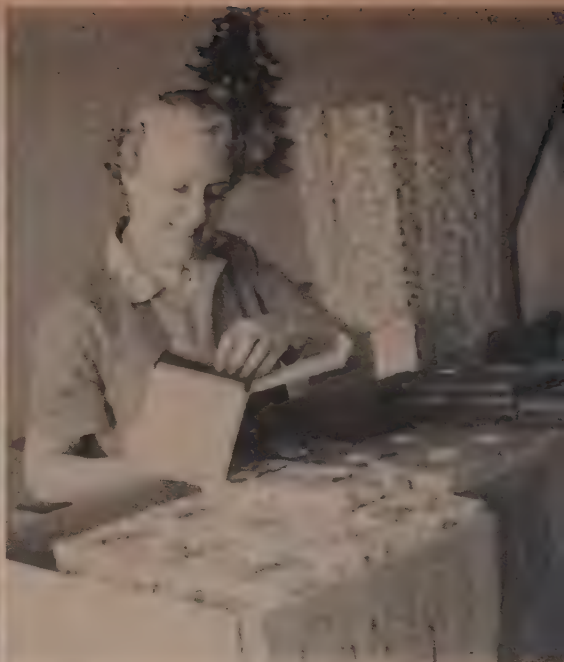
far away as California and North Carolina—begin early each fall to pack the garments into neat little boxes.

Along with each piece of warm apparel, they include a variety of other items useful to seamen: pocket combs, mirrors, pens, writing paper, hard candy, and sewing kits. Then a Christmas letter, with the name and address of the woman who did the knitting, is added. Finally, they wrap each box in red and green tissue paper and add it to the head-high stack around the walls already awaiting delivery.

"We handle more than 15,000 articles each year," says Mrs. Grace Chapman, executive secretary of the Institute's Women's Council, which conducts the program. "Contributions come from all over to help with our work. Most of this is used to purchase the pure wool yarn we send to the women who knit for us. The rest is used to buy the smaller gifts. I always look for bargains. One year we get a break on pens—the next, we find a crate of combs on sale."

Over 9,000 boxes will be dis-

BY THOMAS LABAR



## Down to the Sea with Gifts

tributed this Christmas. Approximately a quarter of these will be placed in seamen's hospitals and retirement homes around New York harbor, or given to sailors who stay at the Institute during the holidays. The remaining three-quarters will be put in the hands of the Ship's Visitors, a group of professional church workers employed year-round by the Institute to meet ships that dock in New York and to offer such aid, advice, and counsel as are needed by the incoming crews.

During the months of October, November, and December the Ship's Visitors take on the additional responsibility of stowing the Christmas boxes aboard vessels which will be on the high seas over December 25. Last year they loaded nearly 7,500 of these boxes into the holds of 120 ships, fifty-seven of which sail under the flags of thirteen foreign governments.

One of the vessels, the "S.S. Taurus," left port last fall carrying a special symbol of the history of this service. For it was last Christmas that Seaman Harold J. Murphy, a thirty-five-year-old sailor from Long Island, received the 150,000th Christmas box sent out by the Women's Council during the twenty years it has operated this project. To celebrate the event, Mr. Murphy and

his wife, Mary, were feted at a luncheon at the Institute, ridden by helicopter across Manhattan, presented with tickets to a Broadway musical, taken to dinner at a New York restaurant, supplied with hotel reservations, and given a golden key which carried with it invitations to visit each of the women who do the knitting for the seamen.

It is highly doubtful that Harold Murphy will be able in his lifetime to accept so many warm invitations, though he may be able to visit a few of his prospective hostesses. Certainly many of his fellow sailors have done this. More than one Episcopal knitter has been startled to find at her door a sailor, holding a bouquet or a box of candy, and anxious to express his thanks for the Christmas gift.

One such woman had an unusual experience while riding on a bus in New Jersey one day. A mild-mannered youth got on at a suburban stop and asked, in a heavy foreign accent, for directions. Glancing at his knitted socks, the woman noticed a particular shade of cocoa brown which is widely used by the knitters. Exclaiming aloud, "Why—he must be one of our boys," she rose and went to assist him in finding his destination.

Most of the contacts come

through the mail, however. Noting the name and address on the small card which accompanies every box, thousands of sailors write to express their gratitude. For example, a letter from Liverpool, England, arrived saying, "... I had no idea these boxes were on board, and it came as a complete surprise when one was handed to every one of us. And not one—but *eight* most useful gifts to thank you for—not least for the two pairs of knitted socks which are 'just the job' for this English Christmas weather, not white, but very cold." Still another sent a postcard from Arabia: "After being towed 700 miles at sea after a fire, your thoughtful present is really appreciated." Yet a third sailor wrote from aboard a ship sailing to New Zealand, "It really means a great deal to know that people are thinking of you while you are so far away from home."

In addition to the Christmas boxes, the Seamen's Church Institute has been helping lonely mariners since it was founded in 1834. Until then, the seafaring profession was a largely forgotten segment of U.S. society. The New York waterfront was a rough-and-tumble place with blocks of dance halls, two-cent beer parlors, and houses that were far

*Text continued on page 42*

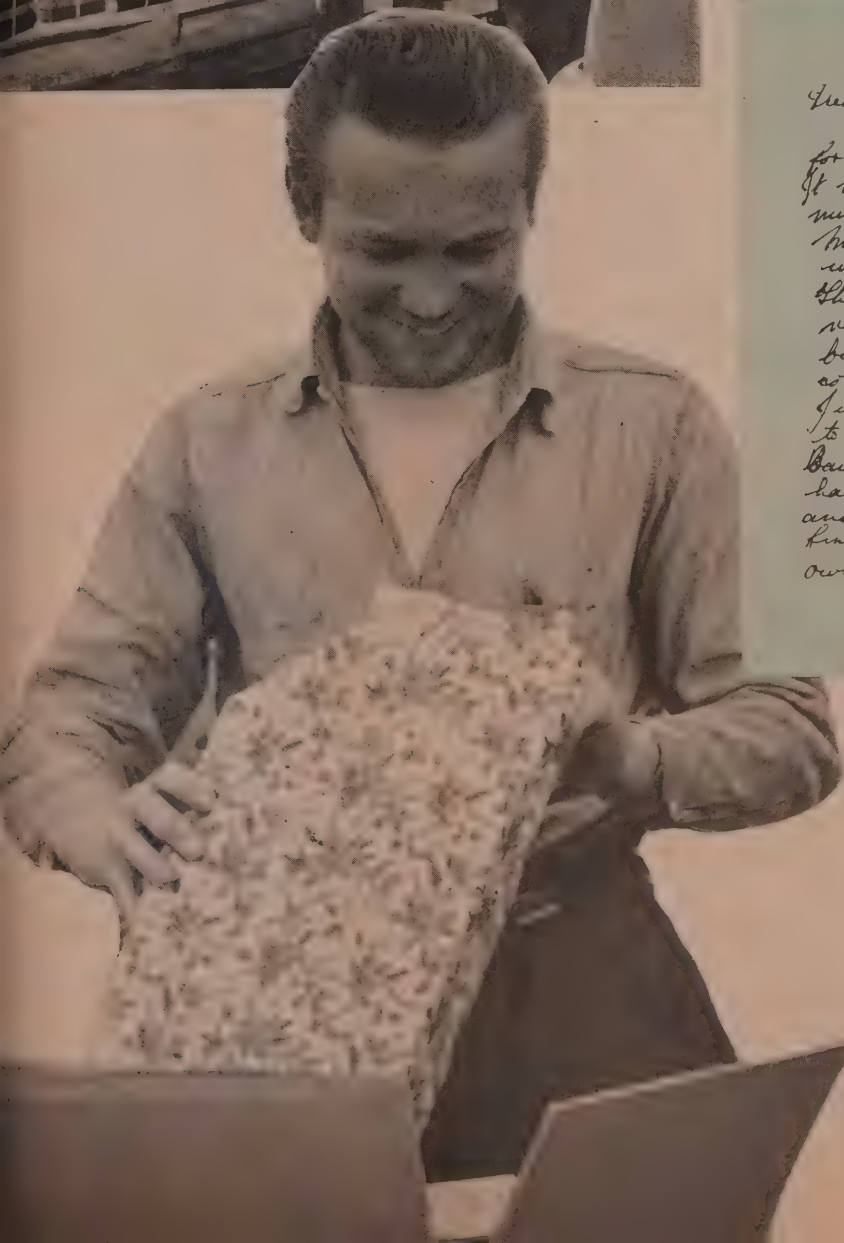




Gifts are packaged at the Seamen's Church Institute before they go to ships bound out of New York harbor.

Each gift package contains a hand-knit garment and an assortment of small "Christmas stocking" mementos.

Before embarking, seamen load the hold with parcels, each of which will say "Merry Christmas" from those at home.



-Helen J. Pearson  
12/23/66

Dear Sir & Madam  
Thank you very much  
for your Christmas package.  
It helped to make my Christmas  
much more pleasant.  
May God bless all your  
wonderful people.  
That weather will be just  
right on watch up in the  
bow when the weather is  
cold & bad.  
I want to take this opportunity  
to thank you for the Rev.  
Baues a wonderful man I  
have no visitor other than he  
and he comes often he is a  
kind ~~good~~ fishing man of my  
own church. Very sincerely,

Surprises can be fun—and never more  
so than when one is far from home.  
Floods of letters say "Thank you."



*In the 19th century, men who followed the sea received aid and comfort from the Free Church for Seamen (above). Today living and working conditions for the ordinary seaman are much improved, but help is still available when needed.*

### Down to the Sea with Gifts

from homes, stretching from Battery Park up the East River. Across from these, the Episcopal Church built a unique floating chapel which was towed from mooring to mooring through the forest of windjammer masts as it served the spiritual needs of the harbor. Later, the Church acquired a residence hall on shore where a sailor could get a clean bed for the night without fear of being overcharged, robbed, or shanghaied.

As the Church's work with the nautical world progressed, like institutions sprang up in other port cities. To date, twelve centers for seamen exist which are supported either wholly or in part by Episcopalians. They run from the Episcopal Seamen's Center in San Francisco, California, to the Seamen's Church Institute of Tampa, Florida, to the interdenominational Seamen's

Church Institute of Philadelphia, Pennsylvania.

Since the early days of Seamen's Institutes, the lot of the sailor has greatly improved. For one thing, the pay is better. Conditions aboard ship are more healthful. And the modern vessel makes shorter runs, allowing the men to live a reasonably normal home life on shore. With these changes, the roles of the institutes have changed to a considerable degree. Today they are less instruments of charity—indeed, the seamen themselves underwrite a large portion of the financial support—than they are centers for education, spiritual development, and recreation. If anything, the opportunities continue to grow as more than 50,000 ships enter and leave the nation's eleven major ports annually.

As the Rev. John M. Mulligan,

director of the New York Institute said to friends in last year's Christmas letter, speaking for the world's largest center for merchant seamen: "Were it possible for the thousands of you who support our work to be our guests and meet these men, you would understand the importance of making Seamen's Church Institute a true home away from home, not just Christmas Day, but every day all year long. Your generous contributions of money and time have made it possible for us to pioneer new areas of Christian social service for the quarter-million who have made their lives and problems our lives and problems this year."

From its aquatic beginnings, the Seamen's Church Institute of New York has become firmly moored on land. Now a block square, it rises thirteen stories and is topped by





*Silhouetted against his ship, a homing sailor symbolizes the loneliness of the sea.*



*"Home is the sailor, home from the sea"—and standing ready to serve him is New York City's Seamen's Church Institute, familiar spire, and cross.*

large cross and a beacon. This light shining out over the harbor welcomes all incoming seamen to the variety of rooms beneath the Institute's roof. Among these are the Chapel of Our Savior, 759 sleeping rooms, a gymnasium, a medical clinic, a savings and loan bank, a check and baggage room, restaurants, game rooms, classrooms, an 8,000-volume library, a nautical museum, a laundry, barber shop, tailor—and the offices of numerous bureaus and counselors. In addition, the Institute recently opened a new three-story facility in Newark, New Jersey, to service crews whose ships dock there.

The services offered are also impressive. Last year alone, some 19,000 seamen availed themselves of the Institute's group adult education projects and programs, ranging from

spot-welding to the Rossini Opera Workshop. Another 5,211 found temporary shore jobs through the employment bureau. The seamen's Alcoholics Anonymous chapter met regularly with trained counselors. Seventy-five sailors were found by the Institute's missing seamen's bureau, and several indigent sailors were buried free of charge from the Institute's chapel in an Institute-owned cemetery. More than 24,000 seamen from the U.S.A. and twenty-four foreign countries attended dances and other entertainments at the Seamen's International Club.

Some months ago, the staff of the Institute was actually able to be of service to a shipwrecked crew. This occurred when the Dutch freighter *Pinta* collided with a British ship. The twelve-man Dutch crew escaped their sinking vessel and were brought

to shore cold, wet, and without a penny or a piece of clothing to their names. Authorities immediately thought of the Seamen's Church Institute, which supplied places to sleep, free meals, and fresh outfits to replace those at the bottom of the sea. The crew remained at the Institute until arrangements were made for their return to The Netherlands.

But none of the services rendered by the Institute are more appreciated than the small, brightly-wrapped boxes which are opened on the high seas, all over the globe, on Christmas morning. When that hour arrives on December 25, many seamen, young and old, agree with the sailor who wrote from the Bay of Bengal, "It is a wonderful surprise to open a Christmas package out at sea. It makes us all feel a little nearer home."

# A HISTORY OF THE PROTESTANT EPISCOPAL CHURCH

BY **RAYMOND W. ALBRIGHT**  
EPISCOPAL THEOLOGICAL SEMINARY,  
CAMBRIDGE, MASSACHUSETTS

This comprehensive study begins long before the first convention, held 175 years ago, with the political, social, and religious milieu of England and the colonies.



Colony by colony, Dr. Albright traces the work of early churchmen, when disorganization and poor communications demanded the establishment of the episcopacy in America.



Thoroughly analyzed are the problems of the Prayer Book, the Oxford Movement, and the effects of the Civil War. The author details the heroic contributions of men like Samuel Seabury, William White, John Henry Hobart and others. In bringing his history forward, Dr. Albright discusses modern missionary work, churchmanship, and the present-day problems of the Church.



Here, then, is recent scholarship and a complete history—a perfect book for the home library or for gift-giving this anniversary year. **\$12.50**

AT YOUR BOOKSELLER'S OR ORDER DIRECTLY FROM:  
DEPT. 400 EP-1

**THE MACMILLAN COMPANY**  
60 FIFTH AVENUE, NEW YORK 10011

## *God's Merciful Demand*

What is Christmas? It is the Child lying in the manger. It is a company of Shepherds keeping watch over their flock by night hearing suddenly a multitude of the heavenly host praising God and saying, "Glory to God in the highest. Peace on earth to men of good will." It is the visit of Wise Men bringing gifts to the Child. It is the Divine Love come to earth in a Man.

And because of all this we make the bells ring out in gladness; we sing in our churches and up and down our streets. These are good tidings of great joy.

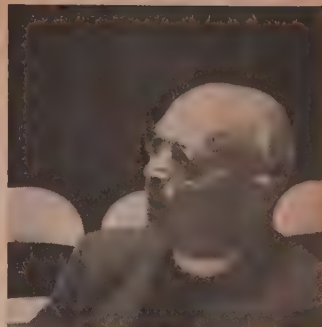
But Christmas does not stand alone; it has no meaning in itself. The Christ who was born in Bethlehem grows into manhood, he does his work, he suffers, dies on a Cross, he overcomes death, he lives as Lord. He is the Way, the Truth, and the Life. That is to say, we cannot have Christmas without Christ; we cannot have the Babe in the manger without the Saviour on the Cross, we cannot have the lovely Child without the Risen Lord.

So Christmas is God's merciful demand. We cannot have peace without surrender. At Christmas our final stronghold is under attack: our human pride, our assumption that ordinary human nature needs no saving and no Saviour, our belief that we can manage our own affairs, that together if we only muster enough goodwill we can rebuild our world. To keep Christmas is to put aside all such pretensions and in humility and joy open our hearts to Christ the Lord.

ARTHUR LICHTENBERGER  
PRESIDING BISHOP



*Harvard's President N. M. Pusey*

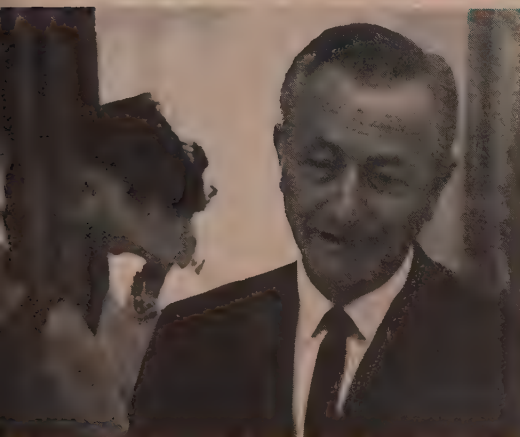


*Dean John C. Leffler, new vice-president of Deputies*

## THE SPIRIT Of St LOUIS

THE work load was heavy; never before has any General Convention had such a quantity of resolutions and reports on which to act. Tempers were sometimes short; issues of colossal magnitude were before the Convention.

The atmosphere, however, was not always solemn, or exclusively serious. In fact, the spirit of St. Louis was a multifaceted one. Among those present were notables from all over the world, ecclesiastical and lay. Some of the many moods are reflected in the faces shown on this and the following pages.



*Robert Young, Hollywood layman, speaks on Church T.V.*



*Missouri's Senator Stuart Symington*



*The Rev. Messrs. Wm. C. Frey (left), and A. Balfour Patterson, Jr., think the sign means more than it says.*



*Bishop Ned Cole, Jr., reads Bishop Lichtenberger's sermon.*



**NOW  
AVAILABLE!**

**AMERICAN MADE HANDBELLS**  
by Schulmerich®

You can now have immediate delivery on the most delicately and expertly forged handbells ever—all with exclusive features found only in Schulmerich. Write for literature.

**SCHULMERICH CARILLONS, INC.**  
79124 Carillon Mill • Sellersville, Pa.



- TO . . .
1. Spring Holy Land
  2. Summer Holy Land
  3. Europe
  4. South America
  5. Scenic America
  6. Fall Holy Land

Write today for  
FREE BULLETIN  
Specify which tour

Experienced tour planning, details handled by tour leader, lectures en route, outstanding sights, places of special interest to Christians, fine fellowship, new friends, annual tour reunion, happy memories for a lifetime.

Address: Dr. Joseph P. Free

**WHEATON TOURS**

BOX 468 Dept. F124 WHEATON, ILLINOIS

**HAND  
EMBROIDERED  
LINENS**

exquisitely created for your Church  
by skilled needlewomen.

Fair Linens	Linen Chasubles
Chalice Palls	Funeral Palls of Crease
Altar Linens	Resisting Linen

Write for our new Catalogue

**MARY MOORE**

Box 394-F

Davenport, Iowa



**CHAPELS**

COMPLETE CHAPEL DESIGN AND  
INSTALLATION ANYWHERE - WRITE

**ALBERT WOOD & FIVE SONS**  
PLEASANT AVENUE FORT WASHINGTON, N.Y.

**Are you a Coupon Clipper?**

Here's a coupon to clip which can insure you a 5% return on your investment if you are over 60.

I am interested:

(name)

(address)

(city & state)

**Send to GFS, Society for Girls**

815 Second Avenue  
New York, N. Y. 10017

*The Spirit of St. Louis*



Just one day prior to winning the Nobel Prize, the Rev. Dr. Martin Luther King, Jr., speaks at Episcopal Society for Cultural and Racial Unity dinner.



Retired Bishop of Central New York, the Rt. Rev. Malcolm E. Peabody, seated with Mrs. Peabody, well known for her national efforts in civil rights.



*continued*



Mrs. John E. Hines, wife of the Presiding Bishop-elect, joins retiring Bishop Lichtenberger in a moment of mirth at the dinner for theological education.



Twenty-six young people of Trinity Church, Tulsa, Oklahoma, visited Convention for three days, rode overnight buses, slept in sleeping bags in a parish hall.

DECEMBER, 1964

## New ARCH BOOKS

*Bring Bible stories to children in a lively, contemporary way!*



### *A delight to read and look at*

Starts a new series! Colorful, imaginative art adds meaning for young non-readers; ages 6-9 read familiar stories and little-known parables, in lively prose or rhyme. Laminated paper covers; 32 pages, 6¼ x 8.

**Parents say:** "very readable and interesting." "I like best the idea of some lesser known Bible stories..." "the great truths of Scripture...appealing to children."

#### THE GOOD SAMARITAN

The Story of a Good Neighbor  
No. 59B1102

#### THE BOY WHO RAN AWAY

Parable of the Prodigal Son  
No. 59B1104

#### THE GREAT SURPRISE

The Story of Zacchaeus No. 59B1105

#### EIGHT BAGS OF GOLD

Parable of the Talents No. 59B1108

#### THE RICH FOOL

Parable of a Man and His Treasures  
No. 59B1109

#### LITTLE BENJAMIN AND THE FIRST CHRISTMAS

A Bethlehem Boy and the Christ Child  
No. 59B1113

#### ORDER THE ENTIRE SERIES!

At your book store or write us

**Concordia**  
PUBLISHING HOUSE

3558 S. JEFFERSON, ST. LOUIS, MO. 63118

## FREE Gift Catalog

ALADDIN HOUSE, LTD.

## TAKE ADVANTAGE



Fill that blank space on your wall with this lovely hanging cross. Made of reinforced polyester netting. Beautifully patterned. Has sturdy shiny glaze that will not crack or peel. One of a kind.

**Christmas Special . . . only \$1.65. Two for \$3.00 ppd. No C.O.D.'s. Money back guarantee. Send to:**

## HANGING CROSS

Fort Dick, Calif.

## BRAZIL TEA

20 years ago, shamans of South America utilized an amazing natural blend of delicious flavonoid and sulfur compounds. Millions now enjoy this "Brazil" tea, better known as Yerba Mate. Buflon energy, soothes nerves, aids digestion, creates a feeling of physical and mental well-being. U. S. Presidents and physicians everywhere have recommended "Nature's wonder food." Send for "The Wonderful Story of South American Mate," FREE or enclose \$1 and receive also a generous supply in tea bags.

P. O. Box 457 West Chester, Pa.

A prayer group pledged to pray for the departed members of the Guild and for all the Faithful Departed. Open to Communicants of the Anglican Church. Provide that prayers will be offered for the repose of your soul by joining the Guild.

THE REV. MALCOLM DeP. MAYNARD, D.D.  
Superior-General

For further information address  
The Secretary-General, Guild of All Souls  
32 Tenmore Road Haverford 3, Pa.



and PLEASE  
make people  
more careful

## A black and white photograph of two men. The man on the left is older, with a white beard and glasses, wearing a dark sweater. He is holding a small, white, fluffy swan. The man on the right is younger, with dark hair and glasses, wearing a dark jacket over a white shirt. He is looking down at the swan. The background is dark and indistinct.

*Episcopal Churchwomen are vitally interested in all sides of church life as exhibited on the ground floor of Kiel Auditorium in over one hundred booths.*



Before, during, and after Convention there are stacks of paper work for House of Deputies President Morehouse (left) and Canon Charles Guilbert, Secretary.



# *Straight Talk in Small Circles*

While the New York Yankees were tying up the World Series on a balmy afternoon in St. Louis, nearly 2,000 Episcopal, Lutheran, Roman Catholic, and United Church Christians were busy trying to untie some snarls in their understanding of each other.

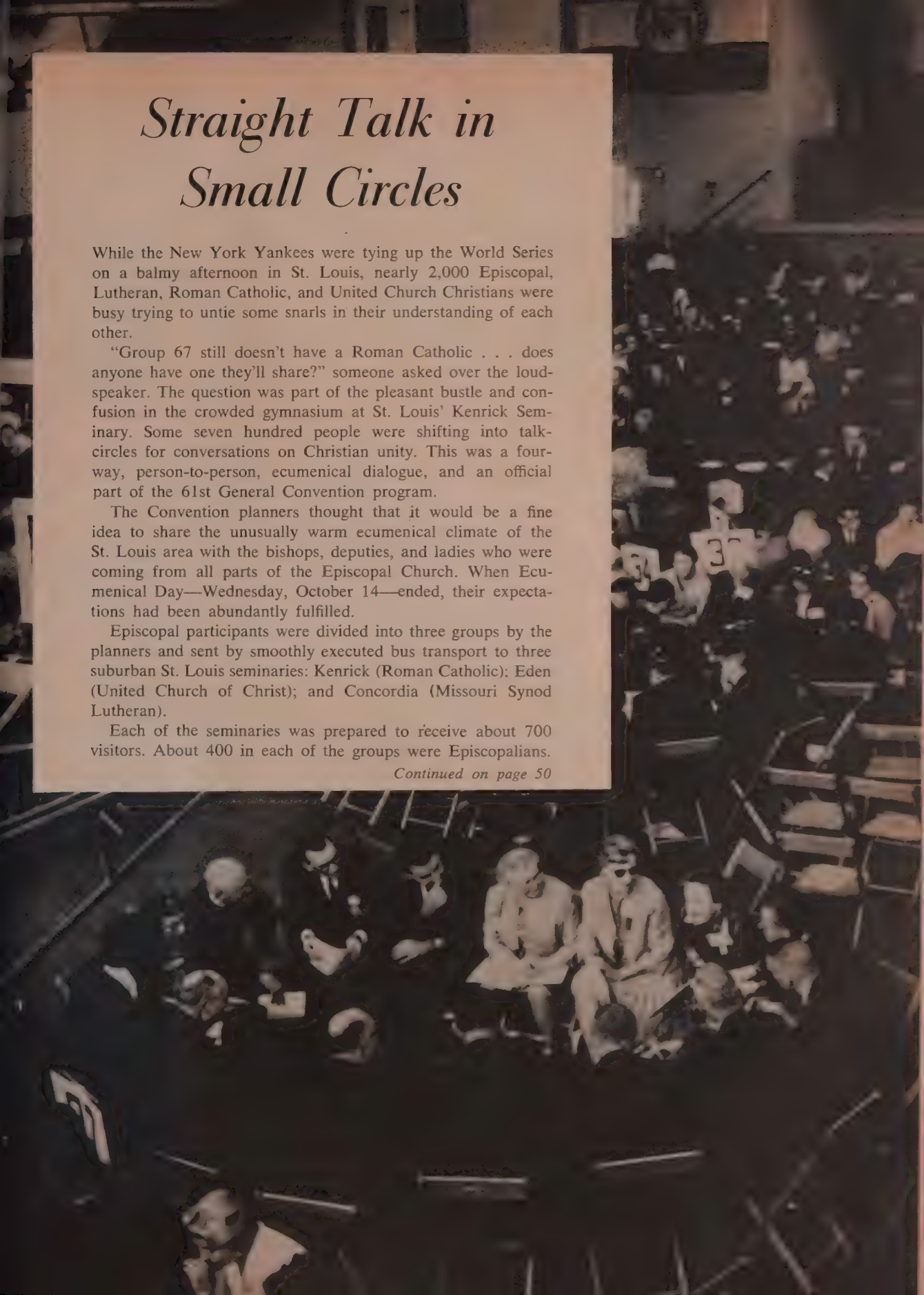
"Group 67 still doesn't have a Roman Catholic . . . does anyone have one they'll share?" someone asked over the loud-speaker. The question was part of the pleasant bustle and confusion in the crowded gymnasium at St. Louis' Kenrick Seminary. Some seven hundred people were shifting into talk-circles for conversations on Christian unity. This was a four-way, person-to-person, ecumenical dialogue, and an official part of the 61st General Convention program.

The Convention planners thought that it would be a fine idea to share the unusually warm ecumenical climate of the St. Louis area with the bishops, deputies, and ladies who were coming from all parts of the Episcopal Church. When Ecumenical Day—Wednesday, October 14—ended, their expectations had been abundantly fulfilled.

Episcopal participants were divided into three groups by the planners and sent by smoothly executed bus transport to three suburban St. Louis seminaries: Kenrick (Roman Catholic); Eden (United Church of Christ); and Concordia (Missouri Synod Lutheran).

Each of the seminaries was prepared to receive about 700 visitors. About 400 in each of the groups were Episcopalians.

*Continued on page 50*



# An Ecumenical Day



The rest were divided among the three other participating Churches and included clergy, laity, and seminarians.

After keynote speeches and reactions, the discussion groups formed. Many of them moved outside. The talk was quiet, intense, and sometimes animated. The discussion topics consisted of two questions, "To what extent is the Church organized to send lay men and women into the world . . . and to support them in their ministry?" "If . . . the people of God . . . share the same baptism and the same call, what difference does ordination make?"

Each of the approximately 180 discussion groups made its own report as the talks ended just before five o'clock. The St. Louis committee which planned the massive undertaking may at some future date publish a summary report of the day's activities and findings. The most important results undoubtedly traveled away with the people who had taken part. For example, one Roman Catholic layman said, "We were brought up to believe Protestants were either stupid or immoral. I'm glad to find that isn't true. . . ."

Ecumenical Day ended with a jam-packed dinner meeting in the Sheraton-Jefferson Hotel. United Presbyterian Dr. James I. McCord, president of Princeton Theological Seminary, reminded the conferees that unity was a Christian imperative. The Very Rev. Paul C. Reinert, S.J., president of St. Louis University, brought the Convention greetings from St. Louis' Archbishop, Joseph Cardinal Ritter, who was attending Vatican Council.

The next day one Episcopalian pronounced her own summary of the value of Ecumenical Day: "It was one of the greatest experiences of my life."

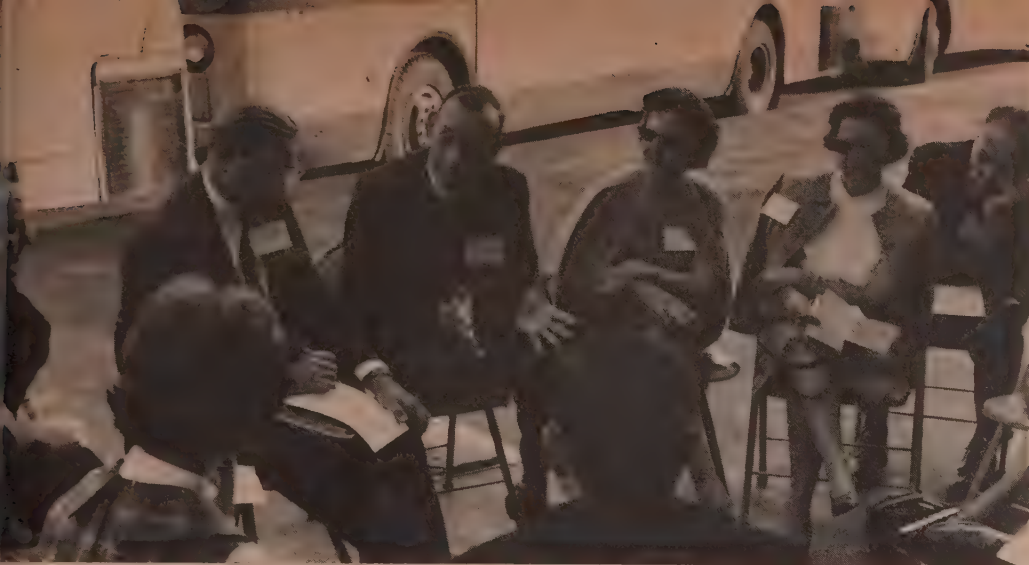


Episcopalian Cynthia Wedel enjoys a "reaction" from Lutheran editor Elmer Kraemer in the Kenrick gym.

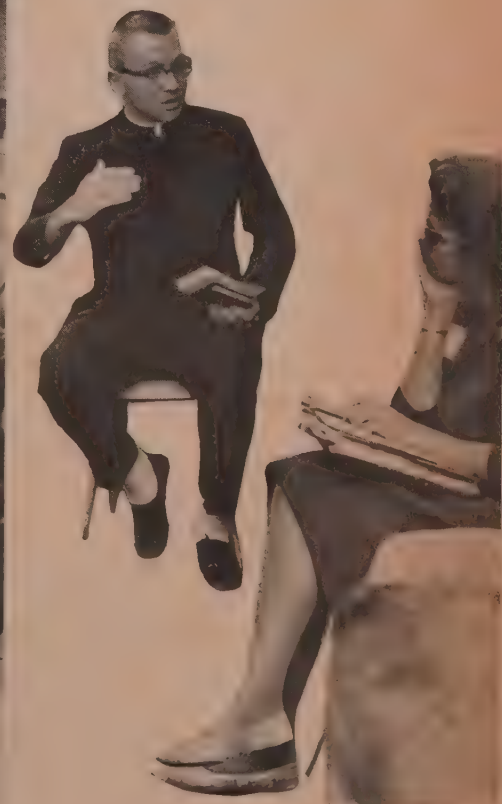


The Very Rev. Gray M. Blandy (center), convener at Kenrick Seminary, call in reports of discussion groups. Several reports were then read aloud

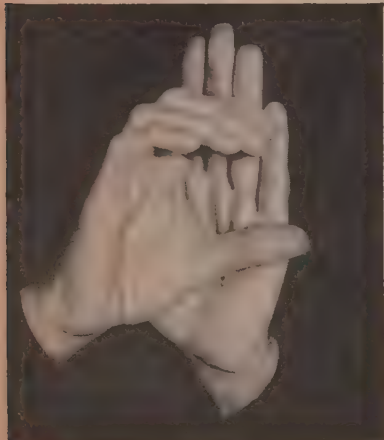




- ▲ Cloudless skies and open minds seemed to go together at the in- and outdoor conversations on unity day in St. Louis. Buses carried Episcopalians to three seminary campuses for pace-setting keynote lectures followed by interchanges in small groups that freely mixed not only levels of ministry but also denominational origins.
- ▼ Roman Catholic seminarian makes point, Episcopalian listens.



# THE SIGN LANGUAGE OF THE DEAF



**Never before** has there been available such a remarkably effective teaching plan to speed up the training and improve the skills of priests, parents, teachers and others who must learn manual sign language for communication with the deaf. The plan offers a unified instruction package consisting of new 8 mm. training films, the most simplified projector ever made, and a student's handbook.

**THE FILMS**, produced especially for individual and small group study, are in black and white and demonstrate the signs for 700 words and phrases. A word is shown once and followed by two depictions of the sign at a pace slow enough to be easily followed. Thirty-four of the Magi-Cartridge reels are devoted to basic vocabulary, and six show signs used in church services.

**THE PROJECTOR** is completely automatic and no larger than a telephone. It couldn't be easier to operate—simply insert the Magi-Cartridge reel and begin. Films can be shown on any light-colored wall at a distance of from 6 to 25 feet.

**THE STUDENT'S HANDBOOK**, "The Language of Signs" by Anne Davis, presents all of the signs in the same order in which they appear in the films. Clear, concise directions for executing each sign are printed alongside the photograph.

For sale or rent; request an illustrated brochure from

## AUDIO-VISUAL LIBRARY

The Episcopal Church Center  
815 Second Avenue  
New York, N.Y. 10017

## Actions Summary

*Continued from page 7*

now free to experiment with this service material.

**Added** the New English Bible to the list of authorized translations of Holy Scripture which may be used for the Lessons in Morning and Evening Prayer. The Standard Bible of the Church remains the King James, or Authorized Version of 1611.

**Adopted** the report of the Commission on Healing in the Church, which urges the Church to further the ministry of healing in the Church by every means at its disposal.

**Observed** the 150th anniversary of the American Bible Society by agreeing to full participation in a 1966 project, "The Year of the Bible."

**Heard** a statement by the committee on Pentecostal movements within the Church that it had found much of value in them, but that they needed direction to avoid excess.

## THE MINISTRY

**Changed** the Canon so as to allow deacons to become ministers-in-charge of parishes and missions in the absence of rectors. This does not authorize them to celebrate Holy Communion.

**Approved** sabbatical leaves for parish and other priests of the Church for study and renewal.

**Granted** permission for deaconesses to enter service at age twenty-four instead of twenty-five, and to be "ordered" by their bishop; and dropped the "unmarried or widowed" clause.

**Redefined** the qualifications and duties of professional women church workers, provided for their "certification" by their diocesan bishop, and created a new Joint Commission on Women Church Workers.

**Set** the minimum age for optional retirement of clergy at sixty-five years of age, instead of at sixty-eight. In addition, the Convention instituted a medical plan for the clergy which will go into effect as soon as two-thirds of the dioceses and districts approve it. Furthermore, the Church Pension Fund was asked

to study a request for setting up a variable pension system.

## THE EPISCOPATE

**Created** the new post of Suffragan Bishop to the U.S. Armed Forces which will also have jurisdiction over the American Churches in Europe. The Bishops then approved the election of a suffragan bishop for the Diocese of Oregon.

**Elected** two new bishops, transferred one from a domestic missionary district, and accepted a second from another part of the Anglican Communion. The Rt. Rev. Arnold M. Lewis, Bishop of Western Kansas, was chosen to fill the new post of Suffragan Bishop to the Armed Forces. The Rt. Rev. James C. Wong, of Jesselton, North Borneo, will become Bishop of Taiwan. The Rev. George T. Masuda, rector of St. Luke's Church, Billings, Montana, was elected to be Bishop of North Dakota. The Very Rev. F. Reus-Froylán, Dean of the Cathedral of St. John the Baptist in Santurce, Puerto Rico, was elected to be Bishop Coadjutor of Puerto Rico.

**Voted** in favor of the translation of diocesan and coadjutor bishops from one jurisdiction to another.

**Expressed** appreciation and thanks to the Rt. Rev. Stephen F. Bayne, Jr., who left his position as executive officer of the Anglican Communion to become director of the Executive [National] Council's Overseas Department. At another point in the Convention, the Rt. Rev. John B. Bentley, retiring director of the Overseas Department, was honored for his long service.

**Noted** that the next meeting of the House of Bishops will take place at East Glacier, Montana, from September 7 through 11, 1965; and in 1966 will convene in West Virginia.

## DIOCESES AND DISTRICTS

**Decided** to delay until next Convention the decision to change all Missionary Districts into Dioceses. Should this pass in the fu-



ture, it is expected that Missionary Districts would be allowed to elect their own bishops and would have equal representation with dioceses in the House of Deputies.

**Admitted** the Missionary District of Spokane as a Diocese. With its see city being Spokane, Washington, the new diocese includes all of the State of Washington east of the Cascade Mountain range and the part of Idaho known as the "panhandle"—the northern section of the state.

**Voted** to change the Constitution to allow a diocese to cede territory to an adjacent diocese, if the bishop and convention of each diocese give their approval. The General Division of Research and Field Study was asked to begin a thorough study of possible realignments.

**Passed** a resolution granting permission to translate the Constitution and Canons into Spanish for Latin American jurisdictions of the Church.

## STRUCTURE AND ORGANIZATION

**Found** an "Anglican compromise" for the ancient dispute over the name of the Church. This was accomplished by the addition of a Preamble to the Church's Constitution which begins, "The Protestant Episcopal Church in the United States of America, otherwise known as the Episcopal Church (which name is hereby recognized as also designating the Church)." Because the issue involves a change in the Constitution, it must also receive favorable action at a second reading at the 1967 General Convention.

**Strengthened** the provincial structure by urging all dioceses to have proposed resolutions to the General Convention considered by their provincial synods; and further urging that General Convention deputies be invited to the synods as guests with a seat and voice, but no vote.

**Limited** future General Conventions to nine legislative days; launched a study of proportional representation in the House of Deputies, thus giving the larger

dioceses a greater voice; and instructed the Joint Commission on Structure of General Convention and Provinces to report to the next Convention with concrete proposals for streamlining the Church's legislative processes.

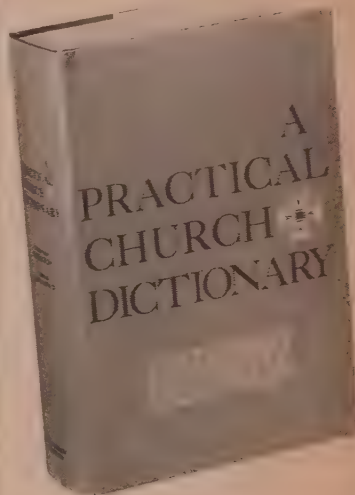
**Reelected** Dr. Clifford P. Morehouse as president of the House of Deputies, and the Rt. Rev. Nelson Burroughs, Bishop of Ohio, as vice-chairman of the House of Bishops; elected the Very Rev. John C. Leffler, Dean of St. Mark's Cathedral, Seattle, Washington, as the first vice-president of the House of Deputies; reelected the Rev. Alexander M. Rodger as secretary of the House of Bishops, and the Rev. Canon Charles M. Guilbert, secretary of the Church's Executive [National] Council, as secretary of the House of Deputies, and the Rev. Dr. Walter Stowe as Historiographer of the Church.

**Changed** the name of National Council, the Church's interim governing body between General Conventions, to Executive Council; increased its membership to forty-one members; and limited the size of its staff to 337 officers and staff workers. Twenty-one new members were elected by General Convention to fill three- and six-year terms on the Executive Council. In another action, the new staff post of General Secretary for Evangelism was created. The Convention also heard a report stating that over \$200,000 was still needed in pledges to complete the cost of the new Episcopal Church Center in New York.

**Accepted** the invitation of the Diocese of Olympia to convene the Church's Sixty-second General Convention in Seattle, Washington, in the fall of 1967. ◀

**Commended** THE EPISCOPALIAN for its "outstanding and increasingly effective" work as the official magazine of the Church, and urged greater support for the magazine's Parish Every Family Plan.

## HOW MANY RELIGIOUS TERMS CONFUSE YOU?



Compiled by  
**JAMES M. MALLOCH,**  
D.D.

Late Dean of  
St. James Cathedral, Fresno, Calif.

**A PRACTICAL CHURCH DICTIONARY** is exactly what is needed by clergymen, administrators, directors of Christian Education, teachers as well as writers, journalists and publicists whose work brings them into contact with religious life and thought.

This volume provides succinct but informative articles on specific subjects relating to the myriad aspects of Christian faith and practice, collected in one volume, alphabetically arranged, and presented in encyclopedic fashion.

over 4,500 definitions  
—536 pages

Cloth, \$13.95

Published by

**MOREHOUSE-BARLOW CO.**

14 East 41st Street,  
New York, N.Y. 10017



## WHERE LIFE BEGINS AT 62

Retirement living can be wonderful or lonely. Environment and companionship of others your age will make a whale of a difference. A beautiful life awaits you in St. Petersburg's newest retirement residential community. You can live in your own apartment in a high-rise building or in a patio-garden apartment on the ground. There are 248 units on 20 acres of lovely grounds. You will have twice-a-week maid service and enjoy your meals with your friends in the main dining room. You will receive professional nursing care in the infirmary if you ever get sick. No, we are not a nursing home but a 4 million dollar church sponsored all new community with deluxe accommodations that include a modern infirmary. Here are the luxury living features that you can enjoy daily: library, chapel, heated swim pool, putting green, croquet, horseshoes, shuffleboard, hobby room, recreation rooms, beauty salon, and a main auditorium for entertainment features. A life membership which includes your private apartment, couples or single, \$5000 to \$15000. Monthly maintenance rates are reasonable. Write for our brochure — today.

**NOW OPEN...**  
move in immediately

## SUNCOAST MANOR

SPONSORED BY THE ST. PETERSBURG  
EPISCOPAL COMMUNITY NON-  
PROFIT NON-DENOMINATIONAL

6909 9TH STREET SOUTH  
ST. PETERSBURG, FLORIDA

## The Third House

*Continued from page 27*

three-year term. The five new members-at-large are: Mrs. Charles W. Battle, Muncie, Indiana; Mrs. William L. Gardner, New York City; Mrs. Theodore Van Gelder, Mexico City; Mrs. A. Travers Ewell, Miami, Florida; and Mrs. Murray D. Etherton, St. Louis, who won the affection and admiration of the Triennial for her capable and imaginative leadership of churchwomen in the host Diocese of Missouri.

In selecting women members on the Church's Executive [National] Council, the 1964 Triennial was authorized by General Convention to name six representatives, instead of the four which they had nominated at previous Triennials.

The new Executive [National] Council choices are Mrs. Harold Sorg, Berkeley, California, who has served two terms as a member-at-large of the General Division and was Presiding Officer of the St. Louis Triennial; Mrs. John F. Marshall, Chevy Chase, Maryland; Mrs. William J. Howard, Washington, D.C.; and Mrs. Robert H. Durham, Detroit, Michigan, a six-year member-at-large of the General Division and Assistant Presiding Officer of the 1964 Triennial.

Nominated for second terms were Mrs. John H. Foster, San Antonio, Texas; and Mrs. Donald Pierpont, Avon, Connecticut. The six were later elected to posts on the Executive [National] Council by action of the General Convention.

### Temper

Any observer to the Triennial found this meeting a model not only of efficiency, but of warmth and personality. Delegates who wished to speak to any issues had ample time to do so, but their comments were timed with utter impartiality by timekeepers, determined not to squander a second. The result was a remarkable clarity and directness of ideas presented.

A glimpse of the spirit of these encounters among the delegates occurred during the discussion of a resolution on open housing. A Deep-

## THE AMERICAN CHURCH UNION

The Church's largest teaching fellowship of clergy and laity striving for unity in the Catholic Faith. Publishers of the monthly American Church News and other periodicals and books.

For detailed information and lists write:

**EXECUTIVE DIRECTOR  
AMERICAN CHURCH UNION**

P.O. Box 198, Pelham, N.Y. 10803

## THE BISHOP WHITE PRAYER BOOK SOCIETY

affiliated with

**THE FEMALE PROTESTANT  
EPISCOPAL PRAYER BOOK  
SOCIETY OF PENNSYLVANIA**

Donates to those Parishes, Missions and Institutions at home and abroad, which are unable to purchase them:

**The Book of Common Prayer—Pew Size  
The Church Hymnal—Melody Edition**

Each request must be endorsed by the Bishop of the Diocese.

Apply to

The Rev. William R. McKean, D.D., Secy.  
P. O. Box 81 Philadelphia 5, Pa.

## The Confraternity of the Blessed Sacrament

A devotional society of clergy and laity throughout the Anglican Communion to work and pray for greater honor to Our Lord present in the Blessed Sacrament of His Body and Blood. Founded 1862.

For further information, address:

The Rev. Wm. R. Wetherell, Secretary-General  
440 Valley St., Orange, New Jersey 07050

"History of C.B.S. in U.S.A."

by Rev. William Pitt McCune, Ph.D.  
Paper bound \$1 ea., \$10 per dozen

Write for  
**FREE CATALOG**

**CHAIRS • TABLES**

Manufacturers of:

- SCHOOL FURNITURE
- BLACKBOARDS
- TENNIS TABLES

**IMMEDIATE DELIVERY!**

**ADIRONDOCK CHAIR CO.**  
276-T Park Ave. S. • N.Y. NY 10010

Factories: —  
DALLAS • BOSTON  
L.A. • CHICAGO • PITTSBURGH



## OSBORNE

117 GOWER STREET  
LONDON, WC1, ENGLAND

**CHALICES &  
CHURCH SILVERWARE**

Book E1C (chalices & ciboria) and  
Book E64 (general) gladly sent  
free of charge by surface mail.



## SEW YOUR OWN VESTMENTS AND SAVE

from finest quality materials with  
**CUTHBERTSON  
CUT-OUT KITS**

Easy-to-follow instructions. Everything in one package . . . including custom-quality fabrics perfectly centered, marked, ready to sew. Wide selection of silk appliques and bandings.

**WRITE FOR OUR LATEST  
80-PAGE CATALOG**

featuring hundreds of items for clergy, choir and altar. Your own volunteer workers can make them at substantial savings.

also a

Complete Service for

**CUSTOM and IN-STOCK VESTMENTS  
and ALTAR GUILD SUPPLIES**

Please Address Inquiries to Dept. E-124

**J. Theodore**



**CUTHBERTSON, INC.**

2013 Sansom Street, Phila. 3, Pa.



**\* custom \***  
**Church Furniture**

**WOLFE BROTHERS**  
and company, incorporated  
Piney Flats, Tennessee

ESCORTED ALL EXPENSE

### HOLY LAND TOUR

Leaving N.Y.C. on TWA  
August 4, 1965  
Only \$995.00 per person

write to: **GLOBE TRAVEL SERVICE**  
463 Main Street  
Melrose, Mass. 02176



**VESTMENTS**

CLERGY and CHOIR  
CHURCH HANGINGS  
ORNAMENTS  
MATERIALS

Catalogue on Request

**THE C. E. WARD CO.**  
NEW LONDON, OHIO



**BRONZE PLAQUES**  
FOR ALL OCCASIONS

Write for FREE Catalog P 13

For Medals & Trophies Catalog T 13

**INTERNATIONAL BRONZE TABLET CO., INC.**  
150 W. 22nd St., N. Y. 11, N. Y. WA 4-2323

Ready For Christmas

NEW EDITION OF

"Favorite Recipes of The Lower Cape Fear"

\$2.50 Postpaid from The Ministering Circle

P.O. Box 1809  
Wilmington, N.C.

South delegate, her voice communicating the time and the thought she had devoted to this issue, said, "I could support this resolution if it referred to 'all areas of Christian concern.' . . . But to specify open housing would not reflect the feelings of those who elected me to represent them here. . . . We are trying with all our hearts to see this issue in a Christian perspective. . . ."

Taking the opposite stand, a Minnesota delegate said, "We must look at this with reality. There will be some who disagree with us. . . . The Church must speak and act."

The resolution, urging Episcopal women to "dedicate themselves to furthering the cause of open housing" and "supporting their Bishops in interracial clergy placements and in desegregation of parishes and church-affiliated institutions," passed by a substantial majority. To many observers, however, the two delegates—despite their differing views—had somehow revealed much more than specific opinions. By the earnestness with which each sought to find "a Christian perspective" in resolving her ideas, each expressed the depth and sincerity that appeared repeatedly during the Triennial.

Another sign of maturity was the participation of delegates from overseas dioceses and districts. Veteran Triennial delegates expressed delight over a new willingness on the part of overseas churchwomen to contribute to discussions. One of the most moving, and inspiring, moments of the Triennial came when a delegate volunteered to translate some complicated balloting instructions into Spanish. In lilting tones, the woman explained the procedure required; from another section of the room, a soft voice spontaneously said, "Ah, si!"

If the Triennial delegates and leaders and guests are representative of the thousands of Episcopal churchwomen "back home," this caring, and willingness to learn, herald exciting developments in the so-called "women's work" of today and tomorrow.

## WHAT CAN YOU GIVE MRS. FANSHAW THIS CHRISTMAS?



"H'mmm, let me see... Myrtle Fanshaw . . . yes, she's a dear but a bit set in her ways . . . give her something she'd never get for herself . . . Say! Give her a membership in the Overseas Mission Society. They publish a newspaper and a journal, **Compass** and *The Overseas Mission Review* . . . sure she'd like it, besides she'd get some new ideas about church work . . . it only costs \$5.00 a year . . . yes, the address is

**Overseas Mission Society  
Mount St. Alban  
Washington, D. C. 20016**

*Contributions are tax deductible*

☐ Send gift card in my name  
as my gift enroll

Name .....

Address .....

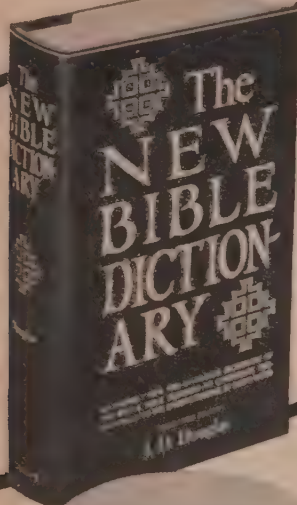
Please enroll me as a member

Name .....

Address .....

"The best one-volume  
dictionary in English"

— WM. F. ALBRIGHT



MANY BOOKS  
IN ONE!

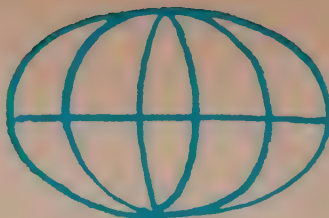
### THE NEW BIBLE DICTIONARY

is the multi-purpose dictionary which you will use again and again to enrich your Bible study, and to be reliably informed. Consisting of 1,424 large pages, 2,300 all-new articles and over a million and a quarter words, with hundreds of photographs, drawings, outline maps, plans, and seventeen full-color maps, it is a dictionary of persons, places and objects mentioned in the Bible, a geographical atlas, an historical encyclopedia, and up-to-date depository of archaeological lore, an analysis of each book of the Bible, a theological word book, and a most helpful, dependable digest of Biblical theology and compendium of the great Christian doctrines. No other single volume embraces the wonderfully complete scope of this entirely new work written by 139 of the world's leading theologians, Bible expositors, linguists, historians, geographers, archaeologists, naturalists and other experts in many specialized branches of Old and New Testament study. "It is a model of comprehension," states Dr. George A. F. Knight of McCormick Theological Seminary. "It is the most important single volume Bible dictionary of this generation" — Dr. Wilbur M. Smith. "A handbook of immense value" — Dr. F. F. Bruce.

*The Perfect Companion Volume  
to The New Bible Commentary*

Only \$12.95 — At all bookstores

WM. B. EERDMANS PUBLISHING CO.  
Grand Rapids 3, Michigan



## Worldscene

### Vatican Council and Birth Control

The "winds of change" at Vatican Council II blew in gale force recently, when three of the most respected prelates at the Council spoke out with surprising force on a topic previously not open to discussion: birth control. Cardinal Suenens of Belgium, Cardinal Leger of Canada, and Eastern Rite Patriarch Maximos of Antioch, Syria, addressed the Council fathers in a "secret" session that quickly became public information.

**Primary or Secondary**—Cardinal Leger introduced the comments by urging a new study of the theology of marriage; Cardinal Suenens reinforced this suggestion with a warning that "another Galileo case" might be at stake for the Roman Church. Maximos, calling the birth-control issue a source of a grave crisis of conscience among Roman Catholics, suggested that the traditional teaching of "primary" [procreation] and "secondary" [conjugal love] purposes of marriage may even be the result of "outmoded ideas and also a 'bachelor psychosis'" on the part of some clergy.

**Import**—The fact of the discussion alone was enough to shock many Council fathers, and reactions from traditionalists and progressives were sharp. One young theologian, and member of the American press panel, stated that the talks had marked a turning point in Roman history. "My position as a theologian today is not what it was yesterday," he said, meaning that he felt himself as a theologian to be at least free to explore the implications of this subject so controversial in the Roman Church.

### Interchurch Aid: The Symi Still

One of the most dramatic self-help projects ever undertaken by Church World Service—a solar still to convert sea water to fresh—was recently dedicated on the parched Greek island of Symi. The new still will provide some 6,500 gallons of water per day to Symi, whose 3,000 inhabitants have in the past subsisted on rainwater collected in cisterns during the brief rainy season—an average of one or two gallons per person per day.

**Simple, but Vital**—A simple device which can be run by hand, the still operates on a teakettle principle: seawater contained in shallow troughs is covered by a plastic sheet. The seawater, heated by the sun, rises to the plastic cover, condenses, and the resultant fresh water runs off into troughs to an underground storage tank.

The conversion unit promises new hope for a community long handicapped by a lack of water or local industry. Once a thriving place where 34,000 people engaged primarily in sponge-fishing, Symi lost over 90 percent of its population when synthetic sponges were introduced. Well-drilling for the water that would sustain farming, or help develop a tourist trade, proved futile.

**Pitching In**—The new water-producing project represents a collaboration of



Church World Service, the Greek Government, and the delighted residents of Symi. To provide land for the still, they donated their town square; to maintain the system—the first unit of its kind in the world—they will provide office space, and each Symi man will contribute one day's work in five to keep the solar device in operation.

## Kaleidoscope

● At their tenth National Assembly held recently in Kansas City, Missouri, the United Church Women focused on race relations, the ecumenical movement, and world poverty as areas requiring major concern. They also struck out at extremist groups which have "doctrines which breed suspicion, division, and hatred." The United Church Women, a general department of the National Council of Churches, includes 2,300 local councils throughout the United States, and is the largest religious organization for women in America.

● A United Church of Christ official reported recently that candidates for the ordained ministry today are more interested in difficult assignments, such as tense urban areas or isolated rural regions, than in "softer" spots in well-established churches. Dr. Truman B. Douglass, executive vice-president of the Church's Board for Homeland Ministries, added that the hardest task of all was finding funds to establish the pioneering types of ministries that many clergymen seek.

● Churches owning commercial property or dwellings inhabited by clergymen or staff should be willing to pay their share of taxes, opines a policy statement approved during the recent biennial convention of the American Lutheran Church. Tax exemption for buildings used only for worship, educational, and eleemosynary purposes is valid, the statement claimed, because it "recognizes the contributions the Church and its institutions make to community life."

● In the face of strict *apartheid* policies of the South African government, churches there are evidencing a growing trend toward placing nonwhite clergymen in more responsible posts. One of the most significant recent actions is that of the Dutch Reformed Church. Usually considered passive in its attitudes toward prevailing racial policies, this group recently named an African minister, the Rev. S. G. S. Ntoane, as moderator of its Southern Transvaal Bantu Synod. In other denominations, the Methodist Church of South Africa named as its head the Rev. Seth M. Mokitimi, and South African Anglicans named an African priest to the staff of St. George's Cathedral in Capetown, that area's mother church. The Rt. Rev. Leslie E. Stradling, Anglican Bishop of Johannesburg, announced his plan to create a new archdeaconry, headed by an African, to help promote racial unity and advise him on church affairs concerning African Anglicans.

in the next issue of

THE

## EPISCOPALIAN

- Theological Education
  - On with the Job by Nathan Pusey
  - A Visit to Our Youngest Seminary
  - Lay Readers Go to School
- The Bard of Chelsea
- Parents to a Passel

## Everything for the CHURCH

- ☐ Altars ☐ Pews ☐ Organs
- ☐ Church Furniture ☐ Fabrics
- ☐ Flags ☐ Lighting Fixtures
- ☐ Visual Aids ☐ Bibles ☐ Robes
- ☐ Folding Chairs and Tables
- ☐ Sterling and Brass Altar Ware
- ☐ Stained Glass Windows
- ☐ Books of Remembrance
- ☐ Bells, Van Bergen.
- ☐ Clocks for Church Towers
- ☐ Bulletin Boards

Check above items in which you are interested and write for FREE catalog.

## WHITTEMORE ASSOCIATES, INC.

ECCLÉSIOLOGISTS  
16 ASHBURTON PLACE, BOSTON 8, MASS  
Tel. CAPITAL 7-3139

## CASEWORKER

New Episcopal multi-function child care agency needs trained caseworker. Psychiatric consultation. ACSW supervision. Liberal personnel policies. N.H.W. Retirement Plan. Generous vacation. Social Security. Write:

THE REV. ARNOLD PURDIE, ACSW  
THE CHILDREN'S CENTER

225 S. Third Street  
Philadelphia, Pa. 19106

## EPISCOPAL STERLING

¾ In. Emblem

Bracelet Charm	\$2.00
Wentley Pin	2.50
Key Ring	2.75
Tie Chain	4.00
Necklace 18"	4.50
Cuff Links (Reg.)	5.00
Cuff Links EXTRA	10.00



## SHIELD HANDMADE

½ In. Emblem

Bracelet Charm	\$1.25
Lapel Button	2.00
Tie Tack & Clutch	3.75
Tack Emblem (only)	1.50
Tie Clip	4.25
Necklace 14"	3.75

Hand made by and sold for the benefit of  
BROTHERHOOD OF ST. ANDREW  
P.O. Box 327 Columbus, Ga. 31902

## Euensong

PILGRIMAGE TOUR OF  
Cathedrals of the United Kingdom  
Sailing from New York Early April 1965

Escorted by  
MRS. SARAH SWIFT-CARTER  
P.O. Box 1559, Juneau, Alaska 99801

Air mail for full plan

## MONO & STEREO RECORDS OF RELIGIOUS MASTERPIECES

Major label performances of  
masses, oratorios, organ works, etc.  
SELECTED by and OBTAINABLE from



SOCIETY OF GREAT SACRED MUSIC

347 E. 32nd STREET • PATERSON 4, N. J.  
Send for free catalog • Discount extended

## ST. MONICA'S HOME

125 HIGHLAND ST.  
ROXBURY 19, MASS.

under care of

Sisters of St. Margaret

## WORLD FRIENDS:

### *Spanish Americans*

Text by Dorothy Jane Jastram



# UNDERSTANDING OUR NEIGHBORS

PARISH MISSION STUDY BOOKS 1964-65

Have you seen "Habla Español" ("Spanish spoken") posted on an Episcopal church's notice board? Is there a Cuban refugee in your parish? Do you live in an area where Spanish-speaking farm labor is employed? If so, you are one of the thousands of Episcopalians who know that we have Spanish-speaking American neighbors right around the corner as well as south of the border. This year two new Suffragan Bishops of Mexico, and a new Bishop of Colombia who was also appointed Bishop-in-Charge of Ecuador, were consecrated. No wonder Spanish-speaking Americans are the focus of the Church's Mission Study for 1964-65. The following books, all paperback editions, are among the materials available for study.

*Death of a Myth*, by Kyle Haselden (Friendship Press, \$1.75), is the single truly adult book of the group, which is not to say that some of the others cannot be used beyond their stipulated age range. But for those to whom the scholarly approach makes a more lasting impact than the sentimental, Dr. Haselden's carefully researched and thoughtfully written appraisal of Spanish-Americans—their sensitivities, their history, their cultures—will be the important work of the series.

Editor of *The Christian Century*, Dr. Haselden has traveled in Cuba and Puerto Rico and speaks fluent Spanish. His rapport with his subject is evident from his first hypothesis, which is that Spanish-Americans are a heterogeneous people whose differences defy general classification.

The author makes short shrift of the myth that Protestantism and Spanish-American culture are alien to each other; that the Spanish-American spirit is naturally receptive to Roman Catholicism and not congenial to Protestantism. He draws on an extensive bibliography and a number of sociological studies as well as his own logically drawn conclusions to make this point. As the reader follows the development of this theme, he grows in understanding of Spanish-Americans as individuals who cannot be grouped but who are unfortunately collectivized when it comes to the difficulties of adjustment and the varying degrees of oppression that await people who are "different."

Part of the value of *Death of a Myth* lies in the thread of humility woven through the discussion of a minority by Anglos to Latins: much of the inevitable taint of *noblesse oblige*

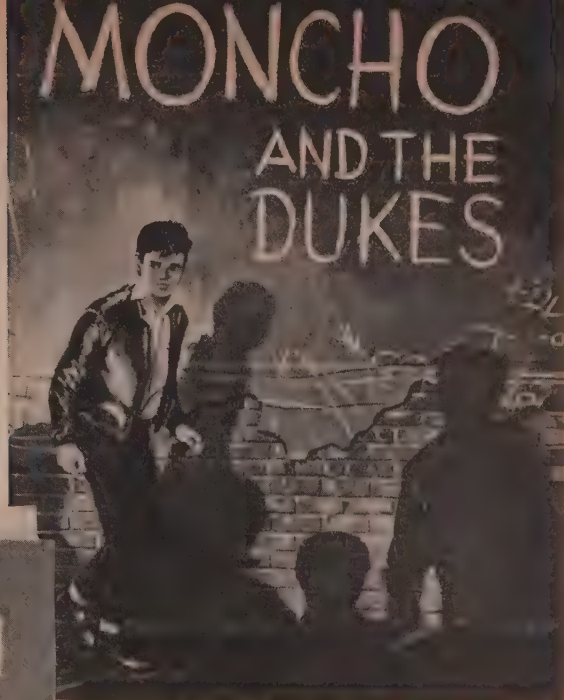
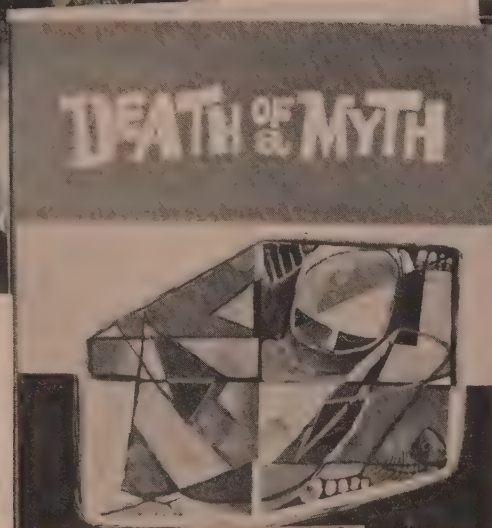
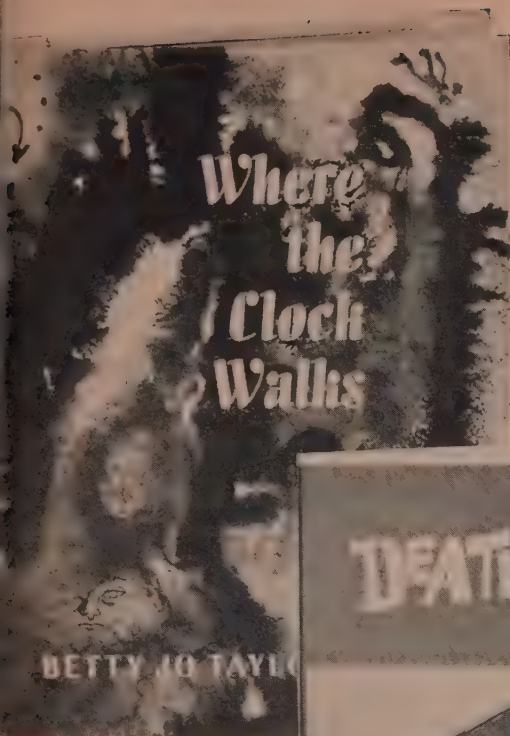
is dissolved when the author takes a long, slow look at what Spanish-Americans can contribute to Anglos.

*Bitter Bread!* by Walt Anderson (Seabury Press, 95 cents), is a dramatic reading that comes with a leader's guide (*Leader's Guide for "Bitter Bread!"*; Seabury Press, 75 cents). This versatile drama is well written and so constructed that it can be done quickly with a minimum cast and no equipment, or more elaborately with lighting and lecterns. It features a narrator, who is a slightly cynical newsman relating his experiences with the Lopez family of Puerto Rico. In so doing, he brings to the audience an unmistakable feeling of involvement with the lives of that family as they move to New York. It is also, by some ingenious devices of the author, a good vehicle for all ages. The flip slang of the youth worker, to whom the narrator turns when Plácida must be hospitalized and Marcelino gets into trouble, will rivet the attention of the younger audience, while the subtler interplay of human emotion is clearly put across to the more mature listeners.

The leader's guide provides a bibliography, discussion techniques, and tips that will make the dramatic reading as poignant for the cast as for the audience.

Reviewed by Terry Johnson King



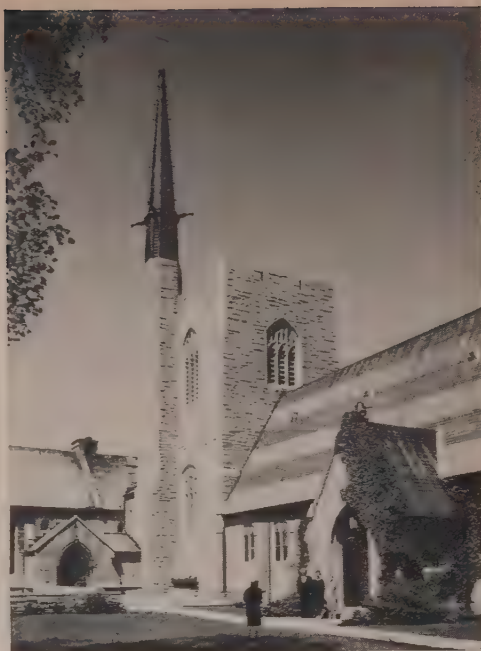


*Where the Clock Walks*, by Betty Jo Taylor (Friendship, \$1.75), refers to a Spanish expression, *el reloj anda*. In English, time flies—and clocks run. In Spanish, the clock walks. And it walks very slowly for the many Spanish-Americans faced with ghetto housing, job discrimination, and the sundry subtle manifestations of bias that are more wounding than overt acts. Like snatches of overheard conversation, capsules of dialogue and social history are briefly presented in this book that is geared to the Senior High level. The story of Mexican-American migrants in "Valleytown" who made a determined move toward responsible citizenship; fragments of opinions by experts in Spanish-American relations; the tale of teen-aged Raul Ortega's escape from Havana; and bits of the early history of Spanish influence on United States culture are all here.

*Moncho and the Dukes*, by Eleanor Hull (Friendship Press, \$1.75), has the kind of title and cover illustration that will catch the attention of the Junior High crowd. They will not realize until they have almost finished the book that it really was not about a Puerto Rican and gang wars, but rather about a young boy and his struggles within his own family, his own apartment building, and—when he be-

# COLLEGES RELATED TO THE EPISCOPAL CHURCH

Bard • New York  
Hobart • New York  
Kenyon • Ohio  
St. Augustine's •  
North Carolina  
St. Paul's • Virginia  
Shimer • Illinois  
Trinity • Connecticut  
University of the South •  
Tennessee



## A Clear and Worthy View of Life

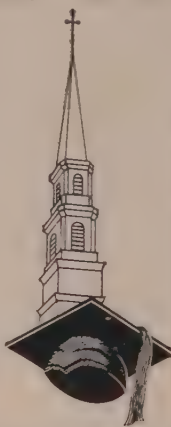
The cross-topped tower shown above, built just three years ago to join the library and the chapel at Hobart College, tangibly symbolizes the goal of the church-related colleges: to unite sound scholarship with responsible religious concern. The eight colleges related to the Episcopal Church strive to lead their students toward a clear and worthy view of life by giving them the opportunity to confront both secular and religious thought, while offering them Christian instruction and a time and place for worship.

On each campus traditional Episcopal services are held regularly. Students also participate in choirs, acolyte guilds, and student vestries. At the same time they are offered challenging courses in religion, ethics, and philosophy.

One of the colleges needs funds for a campus chapel; all of them need your support. An attractive folder is available without charge. Address:

### THE FOUNDATION FOR EPISCOPAL COLLEGES

Room 401A, Episcopal Church Center  
815 Second Avenue, New York, New York 10017



## Mission Study Books

gins turning outward enough to have troubles beyond his own small sphere—his church. One of the most charming parts of the book is the moment in which Moncho, having known prejudice all his life, becomes aware of why he left his Negro friend behind as he went calling in a more socially acceptable neighborhood than East Harlem. Afraid of being rejected because of his friend, he is suddenly able to empathize to some degree with the people who shut him out of their lives.

*Tres Casas, Tres Familias*, by Edna Beiler (Friendship Press, \$1.75), is meant for the upper elementary grades. The fact that it is a bit of a tear-jerker need not lessen its effectiveness as a teaching weapon. There are three stories of Spanish-speaking children: one in which Benito Santero is torn from the homeland in Cuba—a land that is no longer really his—and brought to Miami; another in which Juan Rivera becomes the temporary head of his family as they move from their native Puerto Rico to Chicago in their search for Juan's papa; and one in which Felisa Curz, the daughter of Mexican-American migrant workers, finally reaches an environment which—at least for the period of the story—remains stable.

*Treasures for Tomás*, by Edith J. Agnew (Friendship Press, \$1.75), is a sweet—and sometimes cloying—story for the junior elementary grades about an American family of Mexican background living in Colorado. There is an element of suspense in the story, as the son of the family and the son of a Spanish-speaking minister find some boxes of keepsakes among the junk they bought at an auction. The solution to the question of who owned the boxes brings a solution to some other problems, and they all live happily ever after.

*World Friends: Spanish Americans*, with a text by Dorothy Jastram (Friendship Press, \$1.50), is a picture album of fifteen photographs and accompanying description, for use primarily with children. The quality of the photography is, in most cases, good—and two of the pictures of Puerto Ricans in New York are truly of the "worth a thousand words" variety. As a teaching tool, however, it seems to miss the mark because of a certain lack of sensitivity in selection.

**vanBergen**  
BELLS  
★ Chimes ★ Peals  
★ Cast Bell Carillons  
★ Electronic Bells  
van Bergen Maas-Rowe Carillons  
Box 18935, Atlanta, Ga. 30326

### CASSOCKS — SURPLICES

CHOIR VESTMENTS  
EUCCHARISTIC VESTMENTS  
ALTAR HANGINGS—LINENS  
Materials by the yard. "Kits" for Altar Hangings, and Eucharistic Vestments.  
All Embroidery is Hand Done.

**J. M. HALL, INC.**

Tel. CH 1070 14 West 40th St. New York 18

**HAND MADE CROSSES**  
9 Styles Available  
Illustrated Cross with 18" chain  
Sterling #140 14K Gold #280  
\$6.75 (1 1/8 in. x 3/4 in.) \$28.75  
Special Designs. Order to order.  
"Worth for Free Folder"  
**BENJAMIN S. SKINNER**  
1104 1/2 Broadway, Columbus, Ga.

**CHURCH WINDOWS**  
including panels in doors,  
narthex screens, etc.  
CARVED & ETCHED GLASS,  
as illustrated • Memorials  
**DUNCAN NILES TERRY**  
artist — craftsman  
1213 Lancaster Ave., Rosemont, Pa.



The Christmas Story  
that never grows old — told with a freshness  
and clarity that give it immediacy  
for our times



PHOTO BY A. DEVANLY

A SUPERB GIFT.

In leather, pocket size, \$9.50.

In cloth, \$4.95. In paper, \$1.45.

Each edition complete, unabridged,  
with all the notes. 460 pages.

At all booksellers

OXFORD  
UNIVERSITY  
PRESS



CAMBRIDGE  
UNIVERSITY  
PRESS



# ONE FOR ALL, TWO

AT LAST Hollywood has given us a film for the family which is creative as well as wholesome, cinematically excellent as well as intentionally earnest. It is Walt Disney's altogether refreshing *Mary Poppins*, and it is a nice Christmas present.

Julie Andrews is Mary Poppins, and she is so good that she may well be remembered in the long run for this role rather than that of Eliza in the shiny musical, *My Fair Lady*—the role she created on the stage having been commandeered by Audrey Hepburn on film.

Dick Van Dyke is in his element as the cockney chimney sweep; and Ed Wynn, one of the authentic talents of our age, provides fun for everybody with his interpretation of Uncle Albert. Go see them having a good time. You will, too.

For adults only, John Huston has given us one of the most interesting films of 1964 in his screen adaptation of Tennessee Williams' play, *The Night of the Iguana*. Huston has

tightened up the rambling, maddeningly uncohesive play so that the film is structurally one-two-three, and coiled.

This story concerns a defrocked clergyman (played by Richard Burton) who is trying to find himself at a resort where everyone else is equally involved in the self-identity game. Ava Gardner plays a routinely "lost soul" with considerable style and energy. Deborah Kerr, who handles her role nicely, portrays a middle-aged woman traveling around the world, making sketches to pay for meals, in company with her grandfather who writes poetry.

The performers are all way above par in the acting department, the story is vastly entertaining, there are laughs and occasions to cry, and the picture is a success except that the point of the story got lost somewhere.

You see, there's an iguana, a large lizard, which is tied up. And it gets free toward the end of the film. But this is not really very important in itself. What matters is that the persons in the film learn something about setting themselves, and each

other, free. Yet, looking at the film, one doesn't see them accomplish this.

*The Visit* is one of the most significant motion pictures released this year. Based on the celebrated Friedrich Dürrenmatt play and directed by Bernhard Wicki, it concerns a classically rich woman—indeed, one of the richest oil heiresses in the world—who returns to her European hometown after she is widowed.

But hers is no ordinary return visit home. As a young woman, she had been forced to depart in disgrace after her betrayal by a man who still lives in the town. Although she has never ceased loving him, nevertheless she returns to offer the town a great fortune in return for his death.

Ingrid Bergman gives the performance of her life as the powerful woman of wealth who corrupts the town, dollar by dollar, until she has her way. When she arrives for her visit, she is smiling and charming; but there are a corrosive edge and a nervous tension in her gestures of





# FOR SOME

interest and delight. She soon reveals her purpose as well as her iron will. Her eyes become hard, the lines in her face suddenly reveal a terrible capacity for cruelty, and the logic of her thoughts takes on an iron weight.

Anthony Quinn, as her former lover who married a shop-owner's daughter for money at the time he betrayed the girl, slowly comes to a numbing realization of her brutal intent. His unease changes first into terror, then into philosophical acceptance of his fate.

The duplicity of the town's leaders is expertly drawn. The professor, who swore that he would never betray his friend, proceeds to do so when the matter of his death is respectably covered by a new law. The mayor, who thundered opposition to the rich woman's intent, is wooed by her wealth, and won. The priest abdicates his moral responsibility when he announces that the church will remain neutral.

The doomed man is told by the police inspector that death is easy. The inspector has watched a hundred men die, he says; in one moment there is life, in the next death, and the procedure is simple. But as the victim contemplates his own approaching death, the audience is made to think about life in a compelling and irresistible way. The meaning of existence and effort is sharply raised by this wholly arresting film. Its ending, unexpected, is a singular accomplishment.

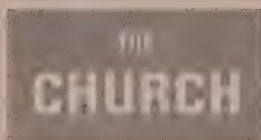
The rich woman, having concluded her visit to the town, departs in a chauffeured limousine. But the audience has been impelled to make a highly introspective visit, of another kind, into the recesses of the self.



## Benefiting the whole Church

- |  |   |  |
|--|---|--|
| <input type="checkbox"/> Life Insurance  | <input type="checkbox"/> Fire Insurance | <input type="checkbox"/> Hymnals             |
| <input type="checkbox"/> Lay Pensions    | <input type="checkbox"/> Fidelity Bonds | <input type="checkbox"/> Prayer Books        |
| <input type="checkbox"/> Group Insurance | <input type="checkbox"/> Fine Arts      | <input type="checkbox"/> Prayer Book Studies |
|  | <input type="checkbox"/> Theft          |  |
- Packaged Policies ☐ ..... Other Coverages ☐ .....

We suggest you check fields of interest and return to one of the following at : 20 Exchange Place, New York, N. Y. 10005



**FIRE INSURANCE CORPORATION**  
**AGENCY CORPORATION**  
**LIFE INSURANCE CORPORATION**  
**HYMNAL CORPORATION**

Subsidiaries of THE CHURCH PENSION FUND

Emkay Candles, Syracuse, N.Y. 13201  
 a Division of  
 Muench-Kreuzer Candle Co., Inc.

**Emkay** THE FINEST NAME IN CANDLES

Write for complete information

• STAINED GLASS • LIGHTING  
 • BELLS • SILVER • CROSSES  
 • ALL CHURCH FURNISHINGS

STUDIOS OF  
**George L. Payne**  
 15 PRINCE STREET, PATERSON 15, NEW JERSEY

## AMERICAN CHURCH BUILDING FUND COMMISSION

Established by the General Convention of 1880



The organization of the Episcopal Church that is devoted exclusively to financing the building, improvement and repair of Episcopal Churches, rectories, and other parochial buildings.

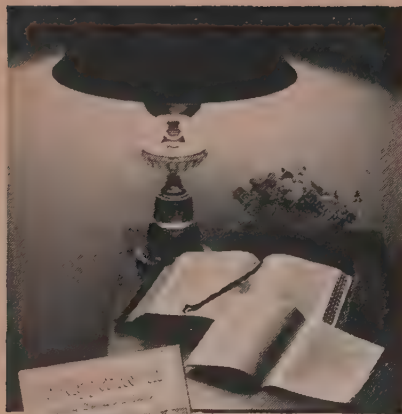
The Commission has had a continuous part in furthering the building program of the Church for more than eighty-three years.

Please address all communications to

**AMERICAN CHURCH BUILDING FUND COMMISSION**

Episcopal Church Center

815 Second Avenue, New York 17, N.Y.



**A worthy goal**

**for you in 1965**

## A Family Altar in Your Home!

"The family that prays together stays together." Parents who practice daily devotions have a powerful influence in the religious development of their children.

Both parents and children benefit from daily Bible reading, prayer and meditation.

These elements of family worship are provided by the Bible and The Upper Room.

Will you have a family altar in your home next year?

The Upper Room costs only 10 cents per copy in lots of 10 or more to one address. Individual yearly subscriptions, by mail, \$1.00. Order from

### The Upper Room

World's most widely used daily devotional guide  
41 Editions—35 Languages

1908 Grand Ave. Nashville, Tenn. 37203

## JUDAISM and CHRISTIANITY, Are They the Same?

By David Bronstein. Bible students will revel in this book. Those wishing to learn how to win Jews for Christ will find their answer. Jewish people can discover whether Judaism and Christianity are the same. Makes an excellent gift. Order your copies today—only \$2.95.

International Hebrew Christian Alliance  
P.O. Box 506-N Clearwater, Florida

## CALENDAR OF PRAYER—DECEMBER

### Dioceses of the Anglican Communion and Their Bishops

- 1 **Victoria Nyanza, East Africa:** Maxwell Lester Wiggins, *Bishop*.
- 2 **Virginia, U.S.A.:** Robert F. Gibson, Jr., *Bishop*; Samuel Blackwell Chilton, *Suffragan*.
- 3 **Waipapu, New Zealand:** Norman Alfred Lesser, *Archbishop*; Wiremu Netana Panapa (Aotearoa), *Bishop*.
- 4 **Waikato, New Zealand:** John Tristram Holland, *Bishop*.
- 5 **Wakefield, England:** John Alexander Ramsbotham, *Bishop*; Eric Treacy, (Pontefract), *Bishop*.
- 6 **Wangaratta, Australia:** Theodore Bruce McCall, *Bishop*.
- 7 **Washington, U.S.A.:** William F. Creighton, *Bishop*; Paul Moore, Jr., *Suffragan*. (National Cathedral; College of Preachers; Cathedral schools [Beauvoir, St. Albans, National Cathedral School for Girls]; institutional and university chaplaincies.)
- 8 **Wellington, New Zealand:** Henry Wolfe Baines, *Bishop*; Gordon Melville McKenzie, *Assistant Bishop*.
- 9 **West Buganda, Uganda:** Fesito Lutaya, *Bishop*.
- 10 **West Missouri, U.S.A.:** Edward Randolph Welles, *Bishop*. (Deepen our concern in the areas of worship, witness, world outreach, race, stewardship, help for needy, education, evangelism, and prayer.)
- 11 **West Texas, U.S.A.:** Everett H. Jones, *Bishop*; Richard Earl Dicus, *Suffragan*. (Latin-American ministry [Good Samaritan Center]; schools [St. Mary's Hall, Texas Military Institute]; camp and conference work; Operation Witness.)
- 12 **West Virginia, U.S.A.:** Wilburn C. Campbell, *Bishop*. (Coalfield areas; missions in mountains [McDowell, Mingo, Wyoming, Logan Counties, the Rev. Oran Zaebst, dean].)
- 13 **Western Kansas, U.S.A.:** Arnold M. Lewis, *Bishop*. (Ministry in town and country areas losing population; St. Francis' Boys' Homes; St. John's Military School.)
- 14 **Western Massachusetts, U.S.A.:** Robert McConnell Hatch, *Bishop*. (College work; new missions; Lasell House Conference Center; Lenox School.)
- 15 **Western Michigan, U.S.A.:** Charles Ellsworth Bennison, *Bishop*. (Missionary program in diocese through tith-
- 16 **Western New York, U.S.A.:** Lauriston L. Scaife, *Bishop*. (St. Augustine's Center, diocesan urban neighborhood project; DeVeaux School for Boys.)
- 17 **Western North Carolina, U.S.A.:** M. George Henry, *Bishop*. (Social change in mountain area; social change between races; for diocesan schools.)
- 18 **Western Szechwan, China:** Ku-Ho-lin, *Bishop*.
- 19 **Willochra, Australia:** Thomas Edward Jones, *Bishop*.
- 20 **Winchester, England:** Sherard Falkner Allison, *Bishop*; Kenneth Edward Norman Lamplugh (Southampton), *Bishop*; Nigel Edmund Cornwall, *Assistant Bishop*.
- 21 **Windward Islands, West Indies:** Harold Grant Pigott, *Bishop*.
- 22 **Worcester, England:** Lewis Mervyn Charles-Edwards, *Bishop*; Cyril Edgar Stuart, *Assistant Bishop*; John Reginald Weller, *Honorary Assistant Bishop*.
- 23 **Wyoming, U.S.A.:** J. Wilson Hunter, *Bishop*. (Work among Indians [Elhete child care program, the Rev. and Mrs. Ware King; Wind River and Fort Washakie, Capt. John Klatte, Sister Alice Klatte]; Cathedral Home for Children; college work.)
- 24 **Yokohama (South Tokyo), Japan:** Isaac Nosse, *Bishop*.
- 25 **Christmas Day**
- 26 **York, England:** Frederick Donald Coggan, *Archbishop*; George Frederick Townley (Hull), *Bishop*; Douglas Noel Sargent (Selby), *Bishop*; George D'Oyly Snow (Whitby), *Bishop*; Mervyn Armstrong, *Assistant Bishop*.
- 27 **Yukon, Canada:** Henry Hooper Marsh, *Bishop*.
- 28 **Yun-Kwei, China:** Vacant.
- 29 **Zanzibar and Dar-es-Salaam, East Africa:** William Scott Baker, *Bishop*; John Sepuku, *Assistant Bishop*; Yohana Lukindo, *Assistant Bishop*; Robert Neil Russell, *Assistant Bishop*.
- 30 **Zululand and Swaziland, South Africa:** Thomas Joseph Savage, *Bishop*.
- 31 **Virgin Islands:** Cedric Earl Mills, *Bishop*.

## THE EPISCOPALIAN

Box 2122, Philadelphia, Pa. 19103

Enter my subscription to the Church's magazine for

☐ one year (\$3.50) or ☐ two years (\$6).

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_

ZONE \_\_\_\_\_

STATE \_\_\_\_\_

PARISH \_\_\_\_\_

DIocese \_\_\_\_\_

☐ Payment enclosed

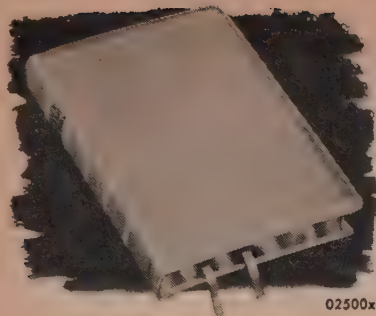
☐ Bill me later

☐ New

☐ Renewal

Please add 75c per subscription per year for foreign postage.





02500x

#### Mother and Dad

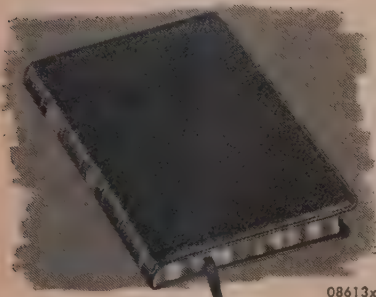
will ever cherish the superb Presentation Bible (KJV). Natural Grain Morocco, silver stamped. *Ultrathin* Oxford India paper, silver edged.  $5\frac{3}{4} \times 8\frac{3}{8}$ , only 1" thick. Gift boxed. In WHITE or BLACK. \$25.00



02289x

#### That special child

will take special pride in use of this Jasper Concordance Bible (KJV) with many helpful features. Natural Grain Morocco. *Ultrathin* Oxford India paper.  $5 \times 7\frac{1}{8}$ , only  $1\frac{1}{16}$ " thick. In BLACK, BLUE, GREEN, PURPLE or RED. \$15.00



08613x

#### Your minister

will particularly value the Oxford RSV Reference Bible (with Concordance) for his study and pastoral calls. French Morocco. Garnet type. *Ultrathin* Oxford India paper.  $5\frac{1}{2} \times 8\frac{1}{8}$ , only  $\frac{7}{8}$ " thick. \$15.75



08800

#### The teen-ager

needs a durable study Bible he can readily understand — like this popular edition of the Oxford Annotated Bible (RSV). Blue Linen Finish Cloth over sturdy boards. Large Times Roman type.  $5\frac{3}{4} \times 8\frac{3}{8} \times 1\frac{1}{2}$ ". \$7.95



07316x

#### The confirmand

will appreciate this deluxe Prayer Book edition. French Morocco. *Ultrathin* Oxford India paper. For Confirmation Certificate, specify CC. Handy size,  $3\frac{5}{8} \times 5\frac{5}{8}$ , only  $\frac{3}{8}$ " thick. In BLACK, BLUE or RED. \$7.00



07216x

#### The student

will welcome this easily-carried edition of The Book of Common Prayer. French Morocco. *Ultrathin* Oxford India paper. For Confirmation Certificate, specify CC. Small size,  $2\frac{7}{8} \times 4\frac{3}{8}$ , only  $\frac{3}{8}$ " thick. \$6.00



07333x

#### Favorite aunt (or uncle)

will be grateful for this fine Prayer Book edition. Hand Grained Morocco. *Ultrathin* Oxford India paper. Handy size,  $3\frac{5}{8} \times 5\frac{5}{8}$ , only  $\frac{3}{8}$ " thick. Also in BLUE (07334x), MAROON (07336x) or RED (07337x). \$8.00

**Oxford** — America's Gift Bible since 1675

AT YOUR BOOKSELLER



OXFORD UNIVERSITY PRESS/New York



## STERLING SILVER CHALICE

HEAVY WEIGHT STERLING 8 inches high  
Capacity 16 oz., GOLD LINED,

BEATEN SILVER .....\$190.  
ALSO MADE UNHAMMERED .....\$180.

GRACEFULLY PROPORTIONED  
FUNCTIONAL IN DESIGN

COMMUNION WARE  
ALTAR APPOINTMENTS  
WOOD CARVINGS • MEMORIALS  
OF EVERY DESCRIPTION  
DESIGNED TO ORDER

*Louis F. Glasier*

Ecclesiastical Crafts

Tel. 212 — CI 6-2207

40 West 57th St.

NEW YORK 19

### KNIGHT TRAVEL SERVICE

111 JACKSON ST., W. JEFFERSON, OHIO  
Phone 879-8466

### EUROPE and the BIBLE LANDS

TOURS INCLUDE: Full Sightseeing Program  
Fully Escorted Tour Throughout—First Class  
and Deluxe Hotels.

#### DEPARTURE DATES:

April 20, 1965 Post Easter Tour  
21-day Tour Cost: \$1,250.00  
June 15, 1965 21-day or 30-day tour  
21-day tour Cost \$1,555.00  
30-day tour Cost \$1,775.00

This tour offers possible optional excursions  
on same air fare level into the Scandinavian  
countries and British Isles.

Write for our brochures—make 1965 your year  
to travel.

"A great Christian Experience awaits you."



... provides personal  
Church Building  
Service

... your inquiry is invited

CREATIVE BUILDINGS INC.  
510 N. Goodwin • URBANA, ILLINOIS

CBI will gladly respond to your inquiry.

Minister or Chm.

Name of Church (and denomination)

Address

D-12

# Have and Have Not

*This column is your column, designed to bring together those who need certain church supplies and furnishings and those who have a surplus. Please observe these simple rules: 1) write directly to the parish, mission, or individual making the request; 2) do not ship any material to THE EPISCOPALIAN.*

Trinity Church, St. Charles, Missouri, offers the following church furnishings, all in good condition, to any church or mission willing to pick up the equipment or pay for the cost of shipping: one 9' x 12' dossal curtain, royal blue and gold with a fleur de lis and cross pattern; one oak prayer desk and matching baptismal font; and one 6' oak altar. Anyone interested should

call or write to the Rev. W. F. Myers, Rector, Trinity Episcopal Church, 318 South Duchesne Drive, St. Charles, Missouri.

St. Francis-in-the-Field, Great Falls, Virginia, a new mission, urgently needs fifteen choir editions of the 1940 hymnal with musical score. If your parish has hymnals of this type which are not being used, please write to the Rev. James Petty, Box 33, Great Falls, Virginia.

*If your parish or mission wishes to list church supply needs or surplus, please write: Have and Have Not Editor, THE EPISCOPALIAN, 1930 Chestnut Street, Philadelphia, Pa. 19103.*

## THE EPISCOCATS



"Yes, dear, if I'm elected to General Convention in 1967, I will vote to seat the women."



# EDUCATIONAL DIRECTORY

## COLLEGES



### SHIMER COLLEGE

Mt. Carroll, Illinois

Episcopal-related four-year liberal arts coeducational college . . . Integrated general education and specialization . . . Preprofessional program and secondary teacher training . . . Small-class discussion method . . . Accepts qualified high school graduates and superior early entrants . . . Registration limited to 350 . . . Fully accredited . . . College chaplain jointly appointed by Shimer and the Bishop of Chicago . . . For information write, Shimer College Mount Carroll, Illinois.



### UPSALA COLLEGE

A coeducational college of liberal arts and science dedicated to Christian higher education

For Catalogue and other information write:

DIRECTOR OF ADMISSIONS

**UPSALA COLLEGE**  
East Orange, New Jersey



### TRINITY UNIVERSITY

San Antonio, Texas—1869

A University of distinction in the cultural heartland of Texas. Arts, sciences, pre-professional. Bachelors, masters. Independent study program. Exceptionally competent faculty. Limited enrollment. Individual counseling. Coeducational. Bilingual city of half million. Outdoor sports the year around. Army ROTC. All new modern Skyline Campus. Moderate costs. CEEB scores required.

James Woodin Laurie,  
President

## SCHOOLS FOR BOYS

### VIRGINIA EPISCOPAL SCHOOL

Fully Accredited Established 1916  
Boys 12-17. Thorough preparation for college. Religious instruction & chapel services. Small classes, individual assistance. Honor System & student leadership plan. Daily athletic program. In foothills of Blue Ridge Mountains. Catalog. Austin Montgomery, Jr., M.A., Lynchburg, Va.

## SCHOOLS FOR BOYS

### THE CHURCH FARM SCHOOL GLEN LOCH, PA.

A School for Boys Dependent on One Parent

Grades—5th through 12th  
College Preparatory and Vocational Training:

Sports: Soccer, Basketball, Track, Cross-Country

Learn to study, work, play on 1700 acre farm in historic Chester Valley.  
Boys Choir—Religious Training

The Rev. Charles W. Shreiner, D.D.  
Headmaster  
Post Office Box: S, Paoli, Pa.

### THE PATTERSON SCHOOL for BOYS



#### HAPPY VALLEY

Fully accredited Church School on 1300 acre estate. Grades 7-12. Small classes. Art. Music. Gymnasium, sports, swimming, fishing, riding. Summer camp for boys 6 to 15 years. Tutoring. Periods 2, 4, or 6 weeks.

For Camp or "Happy Valley" catalog write:

George F. Wiese, Box F

Legerwood Station, Lenoir, N.C.

COLLEGE PREPARATORY — CHARACTER BUILDING

### Miami Country Day and Resident School for Boys

Grades 1-9. State accredited. Small classes, personal attention. Strong foundation in 3 R's. Boys enter leading prep schools. 12-acre campus; sports, pool. Catalog.

L. B. Sommers, Headmaster  
P.O. Box 38-608E, Miami 38, Florida

### Peddie

Devoted to a solid academic preparation for college. A fully accredited school where Christian influences prevail. Grades 7-12. Advanced courses available 8th-12th grades. Outstanding athletic facilities including swimming pool, golf course, tennis courts. 280 acres. New science building. Just off New Jersey Turnpike (Exit 8). Founded 1864. Write for catalog:

Director of Admissions, Box 12-B, The Peddie School,  
Hightstown, New Jersey, Phone: 609-448-0997

### SAINT ANDREW'S SCHOOL BOCA RATON, FLORIDA

Episcopal Boarding School for boys of all denominations. College preparatory. Enrollment 220. Grades 7-12. High academic standards. Broad curriculum. Honors courses for advanced work. Individual attention. Work program. Olympic-size pool, all sports. Healthful climate of Florida's southeastern coast. Also Summer School.

Write for catalog.

Mr. Eugene J. Curtis, Jr., Headmaster  
P.O. Box 130-E, Boca Raton, Florida

### SAINT PETER'S SCHOOL

Episcopal Peekskill, New York

A church-centered college preparatory school for boys. Grades 9-12. 70 acre campus 40 miles from New York. Interscholastic sports, music, social activities. Secondary Schools Admission Tests required. For catalog write or call:

The Rev. William S. Crawford, Jr., Headmaster  
Telephone 914—PE 7-5200

## SCHOOLS FOR BOYS



Founded 1858

The oldest Church School west of the Alleghenies integrates all parts of its program—religious, academic, R.O.T.C., social—to help high school age boys grow "in wisdom and stature and in favor with God and man." Write

Director of Admissions

648 Shumway Hall

Shattuck School Faribault, Minnesota  
Member: Episcopal School Association

## MILITARY ACADEMIES

### San Rafael MILITARY ACADEMY

Thirty minutes from San Francisco in beautiful Marin County.

COLLEGE PREPARATORY.

FULLY ACCREDITED.

Episcopal boarding and day school. Grades 7-12.

Small classes. Exceptional science facilities.

NON-MILITARY SUMMER SESSIONS.

Grades 5-12.

For further information, write:

The Reverend Sumner Walters, Ph.D.,

Headmaster

FIFTH & COTTAGE AVENUE

SAN RAFAEL, CALIF.

### FORK UNION MILITARY ACADEMY

Our ONE SUBJECT PLAN of study in Upper School (grades 9-12) has increased honor roll  
★ 50%. Develops concentration. Fully accredited. ROTC highest rating.  
★ Separate Junior School (grades 5-8. Modern bldgs. 2 gyms, pools.  
★ 67th year. For ONE SUBJECT PLAN booklet and catalog write:  
★ Dr. J. C. Wicker  
Box 62, Fork Union, Virginia



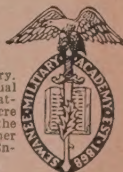
### VALLEY FORGE MILITARY ACADEMY

"At the Nation's Shrine" Valley Forge, shrine of our freedom, has loaned its name to this fully accredited, distinguished Mil. Acad. and Jr. Coll. Small classes, highest academic standards. Prep. School, grades 9 thru 12 & Jr. Coll. All sports. Arty., Cav., Infantry, Band, Senior Div. ROTC. Catalog, Box C, Wayne, Pa.

### SEWANEE

#### MILITARY ACADEMY

Fully accredited college preparatory. Grades 9-12. Small classes. Individual attention. Episcopal. ROTC highest rating. All sports: gym, pool, 10,000-acre mountain campus. University of the South affiliation. Scholarships. Summer School-Camp. Established 1868. Entrance exams required. Catalog. Headmaster, Box E, Sewanee, Tenn.



### ADMIRAL FARRAGUT ACADEMY

College Preparatory—Naval Science

New term begins Jan. 31. Two separate schools: Toms River, N.J.; St. Petersburg, Fla. Fully accredited. Prepares for all colleges, govt. academies. Also Jr. School in Fla. Testing, guidance. Boats, pools, gyms, bands. Camp, approved summer school. Specify Catalog.

Admiral Farragut Academy  
Box G, Toms River, N.J.





# EDUCATIONAL DIRECTORY

## COEDUCATIONAL SCHOOLS

### BETHANY SCHOOL

(Under Sisters of the Transfiguration)  
Boarding and Day • Grades 1 thru 9

small classes  
moderate tuition  
for brochure write to:

Principal

495 Albion Ave., Cincinnati, Ohio 45246

### WEST NOTTINGHAM ACADEMY

Fully accredited. Coed. College Preparatory. Grades 7-12. Postgraduate. Advanced work in math, English, science, history available. Excellent guidance program. Varsity sports, golf, 80-acre campus. New field house. Located midway between Philadelphia and Baltimore. Established 1744. Also Camp and Summer School. For catalog, write:

Norman C. Farnlof, Headmaster  
Box 33, Coloma, Maryland

### VOORHEES COLLEGE

DENMARK, SOUTH CAROLINA

A co-educational two year college with Transfer and Terminal Programs. Under the direction of the American Church Institute and fully accredited by the Southern Association of Colleges and Schools. Beautiful Location.

Reasonable Terms. For information write to  
JOHN F. POTTS, President

## SCHOOLS FOR GIRLS

### ST. MARY'S SCHOOL

SEWANEE, TENNESSEE

Grades 9-12, College Preparatory,  
and General Courses

MUSIC, ARTS, DRAMATICS,  
SPORTS, RIDING

Each student given special guidance.

The School is under the direction  
of the Sisters of Saint Mary. For  
Catalog, address

The Sister Superior, C.S.M.

## Hannah More Academy

The Diocesan Girls' School of Maryland  
Grades 7-12. Boarding, day. Accredited. Two pre-  
college programs of study. Established 1832. For  
catalog and pictures with full information, write:

The Rev. Kenneth W. Costin, Headmaster  
Reisterstown, Maryland 21136

## ST. MARY'S SCHOOL

Episcopal School for girls. Under direction of  
Sisters of St. Mary. Grades 9 through 12. Col-  
lege preparatory. Fully accredited. Small  
classes. Modified self-help plan. Music, art,  
dramatics, riding, fencing, team sports.

Sister Superior, St. Mary's School  
Peekskill 9, New York

## KEMPER HALL

Kenosha, Wisconsin  
94th Year

Church School for Girls, Boarding & Day  
Thorough college preparation and spiritual  
training. Music, art, dramatics and homemaking  
courses. All sports. Junior school department.  
Beautiful Lake Shore Campus. 50 miles from  
Chicago. Under the direction of the Sisters of  
St. Mary. For catalog address: Box E.

## SCHOOLS FOR GIRLS

### THE BISHOP'S SCHOOL

La Jolla, California

An Episcopal School for Girls

Fifty-fifth year

Resident and Day  
Grades 7-12

### COLLEGE PREPARATORY PROGRAM

Daily Worship

Year around Outdoor Life  
on the Shores of the Pacific

Ten Acre Campus  
Tennis Courts

Outdoor Swimming Pool

The Rt. Rev. Francis Eric Bloy,  
D.D., S.T.D. President  
Ruth Jenkins, L.H.D., Headmistress

### Saint Agnes School

Girls Episcopal Boarding (Grades 7-12)  
and Country Day School (Grades K-12)

Fully accredited. College preparatory and general  
courses. Music, Drama, Arts, all Sports. Small  
classes. Individual attention and guidance stressed.  
Established 1870. 49-acre campus. Write for catalog.

Hamilton H. Bookhout, Headmaster  
Saint Agnes School, Box E, Albany 11, N. Y.

### CHAPEL HILL . . .

Carefully super-  
vised college prep and general courses.  
Grades 7-12. Small classes. Moderate rate.  
Country atmosphere. Music, art, drama. Re-  
medial Reading. Special English class for  
foreign students. Typing. Social, athletic,  
creative activities. New dormitory. Cultural  
advantages of Boston 10 miles away. Est.  
1960.

Wilfred G. Clark, 327 Lexington Street,  
Waltham, Mass., 02154.

## CHANDLER

SCHOOL FOR WOMEN • SECRETARIAL

OFFERS NEW EDUCATIONAL EXPERIENCE. One of  
Boston's oldest, most distinguished schools offers excellent  
secretarial training combined with maturing influence of  
unusual residence program in a world-famous educational  
community. 2-yr. Medical, Legal, Science-Research, Ex-  
ecutive specialization. 1-yr. Course. Beautiful residences  
in Boston's Back Bay. Cultural, social opportunities of a  
city noted for music, arts, and ideas. Catalog. Dr. G. I.  
Rohrbough, President, 448 Beacon St., Boston 15, Mass.



Your gift speaks for America  
when you feed hungry people  
with \$1 Food Crusade packages  
through CARE, New York 10016.

## SCHOOLS FOR GIRLS

### ST. ANNE'S SCHOOL

One of the Church Schools in the Diocese  
of Virginia. College preparatory. Girls, grades  
8-12. Emphasis is on the individual. French,  
Latin, Spanish, Music, Art, Dramatics. Mod-  
ern Dance. Utilize the cultural resources of  
University of Virginia. Sports, riding. Suite-  
plan dormitories. Established 1910.

Margaret D. Jefferson, Headmistress  
ST. ANNE'S SCHOOL, Charlottesville 2, Va.

### St. John Baptist School

Accredited college preparation. Music & Art. Small  
classes. Swimming, hockey, tennis, skating. Modern  
fireproof building. New gym. Moderate fee. Beau-  
tiful 30-acre campus. 35 miles to New York.  
Sister Superior, Box 156, Mendham, New Jersey

### THE MARY A. BURNHAM SCHOOL

Northampton, Massachusetts

College preparatory boarding school for girls  
in the 9th through 12th grades. 88th year.  
Accredited. Opposite St. John's Episcopal  
Church. Outstanding faculty. Excellent college  
preparatory record. Music and art. College  
town advantages. National enrollment. 14  
sports include riding, skiing, swimming. Sum-  
mer School, Newport, R.I. Catalogs. Box-P.  
Mrs. Macdonald Peters, Principal

## Stuart Hall

Virginia's oldest preparatory school for girls.  
Episcopal school in the Shenandoah Valley.  
Fully accredited. Grades 9-12. Notable college  
entrance record. Music, Art, Gymnasium. In-  
door swimming pool. Attractive campus.  
Charming atmosphere. Catalog.

Martha Dabney Jones, M.A., Headmistress  
Box E, Staunton, Virginia

## SCHOOLS OF NURSING

### PRESBYTERIAN- ST. LUKE'S HOSPITAL SCHOOL OF NURSING

Offers new three year program of Educa-  
tion and Internship. Next class will enroll  
in September, 1965. Two years Basic Nur-  
sing Education is followed by one year  
Internship with liberal stipend. For infor-  
mation, write: Director of Admissions,  
1743 West Harrison Street, Chicago 12,  
Illinois.

### SCHOOL OF NURSING

St. Luke's Hospital, Davenport, Iowa

Two year accelerated registered professional nurse  
program. Graduates qualified for R.N. licensing  
examination. Male and married students ac-  
cepted. Contact:

Director, St. Luke's Hospital  
School of Nursing  
Davenport, Iowa

### St. Luke's Hospital SCHOOL OF NURSING

Offers a fully accredited program in  
basic professional nursing. Classes  
enter in September. Address inquiries  
to:

The Registrar—Box E  
419 West 114th Street, New York, N. Y. 10025



DECEMBER

- 6 Second Sunday in Advent  
6-13 Universal Bible Week  
8 Annual meeting of the Friends of the World Council of Churches, Inc., and the Executive Committee of the U.S. Conference for the World Council of Churches, New York, New York  
8-10 Executive Council of the Protestant Episcopal Church, Seabury House, Greenwich, Connecticut  
13 Third Sunday in Advent  
16, 18, Ember Days  
19  
20 Fourth Sunday in Advent  
21 St. Thomas the Apostle  
25 Christmas  
26 St. Stephen, Deacon and Martyr  
27 St. John, Apostle and Evangelist  
28 The Holy Innocents

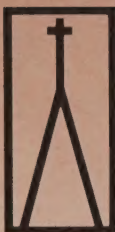
Meetings, conferences, and events of regional, provincial, or national interest will be included in the Calendar as space permits. Notices should be sent at least six weeks before the event.

Radio and Television

"Viewpoint," the Episcopal radio weekly fifteen-minute interview series, is moderated by the Rev. Dana F. Kennedy, with outstanding figures from various fields as guests. It is heard in two versions: MBS, Mutual Broadcasting System and Station WOR (New York); and SYN, the best of MBS programs syndicated to more than 250 stations. Consult your diocesan journal and local paper for time and dates.

"The Good Life" is a weekly Episcopal radio fifteen-minute interview program designed to be of special interest to women. Jean Martin is moderator.

**PICTURE CREDITS:** David Brooks: cover, 2, 4, 7, 21, 22, 23, 45 (bottom center). Edward T. Dell, Jr.: 17, 18 (top right), 45 (top right, center, left; bottom left and right), 47, 48 (center and bottom), 51 (bottom left). Barbara G. Kremer: 9, 24, 25, 46 (top), 48 (top). Thomas LaBar: 20, 27, 41 (top), 45 (middle), 50 (top, bottom left and right), 51 (top). Henry L. McCorkle: 6, 13, 49. H. Armstrong Roberts: 66. Seamen's Church Institute—Tom Baab: 39, 41, 42, 43. Wide World: 8. Jeannie Willis: 18 (center left and right), 19 (center left), 26, 46 (bottom). Robert Wood: 30.



What is "speaking with tongues"?

Why is "speaking with tongues" reappearing in the 20th century?

How is a "tongue-speaking" service conducted?

**John L. Sherrill**

senior editor of "Guideposts"

takes you on an adventure of the spirit as he explores a modern miracle in

## THEY SPEAK WITH OTHER TONGUES

In this remarkable account of the author's personal quest for an understanding of the miraculous reappearance of the ancient "gift of tongues" and way of worship that goes straight back to Pentecost, the reader experiences with him the eagerness, the desire to be shown.

Mr. Sherrill is a journalist, a member of a conventional church, living an essentially conventional life. As a reporter he was assigned to do a story on "tongues." Setting out to make his discoveries, he is totally honest both with himself and his reader. He unfolds his findings one by one as he unearthed them. The result is a spiritual experience neither he nor the reader will ever forget.

At bookstores \$4.50

**McGRAW-HILL**

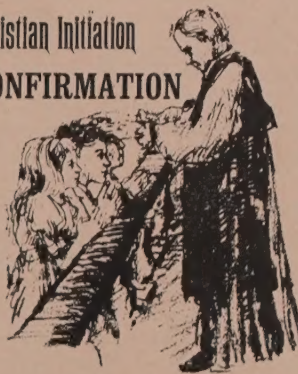


**New! New! New!**

**Filmstrip series on**

**Christian Initiation**

**CONFIRMATION**



**and Holy Baptism**

2 Filmstrips in color with narration on L.P. recording and printed scripts.

**Price:**

**\$24.95 complete**

Please order now for fall delivery

**EVANGELICAL EDUCATION SOCIETY**

215 South Broad St.  
Philadelphia, Pa. 19107

From Folkways  
two wonderful albums  
for the Christmas season

# THE BIRTH

The Story of the Nativity, by Sholem Asch. Narrated and sung by Pete Seeger. Including traditional carols.

Philips PHM 2-300 **\$8.50**

A deluxe 2-12" LP album

# SNOOPY CAT

The Adventures of Marian Anderson's Kitten, Composed & Written by Frida Sarsen-Bucky. Narrated & sung by Marian Anderson.

Folkways FC 7770 **\$4.25**

**FOLKWAYS RECORDS**

165 W. 46th St., New York, N.Y. 10036



# Know Your Diocese



One of the current emphases is the Camden Episcopal Community Center, a pilot project of the Urban Committee, which is to serve as a model for the other urban complexes in the diocese. The Rutgers Chapel and Student Center, and the Infirmary for the Evergreens (the diocesan home for the aged), are two other projects currently receiving special attention.

Among other institutions in the diocese are St. Martin's House, a retreat house in Bernardville; Holiday House, a vacation center at Island Heights operated by the G.F.S.—Society for Girls of the diocese; and the Youth Consultation Service, serving the needs of young people. One of the unusual congregations in the diocese is the Episcopal community at Fort Dix. Chapel 10 at this vast army training center is operated under the direction of an Episcopal chaplain.

The Diocese of New Jersey is one of the original nine represented in the General Convention of 1789, which completed the organization of the Episcopal Church in the United States. Its first bishop, the Rt. Rev. John Croes, was the son of Polish immigrants. Even at this early date the Church in New Jersey reflected the varying national origins of the state's population.

New Jersey's second bishop, the Rt. Rev. George W. Doane, was one of the key leaders in the great mission Convention of 1835 which formulated the principle that every member of the Church, by virtue of his baptism, is a missionary. He also wrote some of the best-loved hymns of the Church, including "Fling Out the Banner" and "Softly Now the Light of Day." The first private school for girls in the nation, St. Mary's Hall, was founded by Bishop Doane. It still flourishes today in Burlington, where a coeducational school for kindergarten through eighth grade has now been added to the secondary school for girls.

The diocese, which consists of the fourteen southernmost counties of the state, with the exception of the municipality of Summit in Union County, contains one of the nation's largest resort areas; an agricultural area with the highest value per acre in the nation; and is also heavily industrialized. The diocese also embraces one of the nation's major research areas, centered around Princeton University and the nearby Institute for Advanced Study. This diversity is also reflected in the composition of the Church's membership.

In the diocese are 114 self-sustaining incorporated parishes, twelve assisted parishes, thirty-two missions, nine parochial missions and school chapels, and ten summer congregations for New Jersey's resort areas. Some 234 clergymen and 260 lay readers serve 89,938 baptized persons (60,131 communicants).

In addition to its Diocesan Missionary Program, the diocese carries out an intensive program in the field of Christian social relations, providing chaplaincy services to some fifty Federal, state, county, and private institutions, and a special program for migrant workers.



*The Rt. Rev. Alfred L. Banyard was born in Merchantville, New Jersey, on July 31, 1908, the son of Lothian Ruppert and Emma May (Irwin) Banyard. In 1929 he was graduated from the University of Pennsylvania, where he distinguished himself by being elected to the Philomathean Society and Phi Beta Kappa. He also holds S.T.B. and S.T.D. degrees from General Theological Seminary and a*

*D.D. degree from the Philadelphia Divinity School.*

*Bishop Banyard was ordained to the diaconate in June, 1931, and to the priesthood in August, 1932. He served as rector of St. Luke's, Westville, and Christ Church, Bordentown, both in New Jersey, before being appointed Archdeacon of New Jersey in 1943. He was consecrated to be Suffragan Bishop of New Jersey in 1945, and was elected diocesan in 1955.*

*Bishop Banyard is firmly convinced that the Church is the conscience of society, and should exercise that role responsibly. The seriousness with which he carries out this belief is reflected in his recent election as chairman of the board of the Foundation for Religious Action in the Social and Civil Order, a national interfaith organization committed to preserving and furthering the contributions and effectiveness of the nation's religious heritage.*

*Bishop Banyard served as a member, and later as chairman, of the Board of Examining Chaplains from 1948-55. His pastoral and scholarly interests have not prevented him from showing a keen delight in outdoor activities. The bishop enjoys working in the garden of the episcopal residence, which is one of the beauty spots in Trenton, see city of the diocese.*

*The Bishop and Sarah Alice Hammer were married on September 1, 1938. They have one son, Richard, who was recently graduated from Princeton University and is now studying at the College of Physicians and Surgeons in New York City.*